¶A schole of wise Conceytes,

Wherein as euery Conceyte hath wit, so the most haue much mirth, Set forth in common places by order of the Alphabet.

Translated out of diuers Greeke and Latine Wryters, by THOMAS BLAGE student, of the Queenes Colledge in Cambridge.

Printed at London,
by Henrie Binneman.
Anno. 1572.

CVM PRIVILEGIO.

The names of the Authors vsed in this Booke.

Laurentius Abstemius.
Aulus Gellius.
Plinius Secundus Nouocomensis.
Nicolaus Gerbellius Phorcensis.
Petrus Crinitus.
Angelus Politianus.
Æsopus.
Gabrias.
Guilielmus Goudanus.
Anianus.
Ioannes Antonius Campanus.
Horatius.
Gerardus Levv.
Poggius.
Bebelius.
Brasitanus.
Adrianus Barlandus.
Erasmus Roterodamus.
Hermannus.
Rimitius.

commendation of Fables.

AS I reuolued in my minde the ſundrie kindes of vvriters, vvhich for the profit of mā haue put in remēbrance their imaginations, they that haue vvrit Fables are to be accounted vvith the reſte: for they haue not onely vvonderfully delighted the harts of men, but alſo haue more allured them to doe thinges both good and profitable vvith their Fables, than Philoſophers vvith their preceptes. For they vvith ſuche a ſvveetneſſe do ſo pierce the hartes of the Readers, and by ſimilitudes do declare (vvhich are of muche force to moue affection) vvhat mē ought to take, and vvhat to refuſe, that thereby they are compelled, againſt their vvils to agree vnto them. For the minde is diſdaynfull to heare, neyther vvill it eaſely abyde things profitable and honeſt, excepte they be poudered vvith ſome merry ieſte. Hereunto beareth vvitneſſe a certein Orator of *Athens*, vvho on a tyme ſpeaking to the *Athenians*, vvhen he perceyued them leſſe attentiue, required them that they vvoulde vouchſafe to heare a Fable: they vvere contented: then he began thus: Ceres, the Svvallovve and the Egle ſometyme iorneyed togither, vvhen they vvere come to a riuer, the

Svvallovve flue ouer, and the Eele ſvvam through the ryuer: vvhen he had ſo ſaide he helde his peace: then they asked him vvhat Ceres did? Your Gods (quod he) are offended at you vvhich vvil not hear them that counſell you for your profit, but if they tell any tales yee heare them vvillingly. VVhat force fables are of to moue affection, I coulde declare by many examples, yet vvill I propound but three. The inhabitants of *Samos* vvould haue put their ruler to death, vvhome *Æſope* diſſuaded, ſaying: As a Fox paſſed ouer a riuer he vvas driuen into a ditche vvhere he ſtucke faſt in the mudde, that he could not eſcape, vvhome the Flies ſtinged, the hedgehog ſeing him ther, moued vvith compaſſiō, asked him if he shoulde driue the Flies from him. No (quod he) for theſe are full vvith my bloud and can litle trouble me, but if thou shouldeſt driue thē avvay, other hunger ſterued flies vvil occupie their romes, and ſuck out al the bloud that is lefte vvithin me. The like shall happen to you O *Samians*, for if ye ſlay your Ruler vvhich is ſo vvealthie, ye muſt needs choſe others, vvhich vvhiles they enriche thē ſelues, shall poll you of all that this man hath lefte: vvherevvithall the *Samians* being moued, lefte off their purpoſe. By the like meanes vvas *Tiberius Cæſar* perſuaded, vvhen he appointed for euery day Magiſtrates, vvherevppon (as *Joſephus* telleth) the countrie of *Jurie* vvas gouerned by *Cratus* and *Pilatus* onely by the ſpace of tvventie yeares. For

(a

(as *Statius* ſayth) hee that ruleth but a litle vvhile, shevveth ſmall fauour to the people. The *Himerians* ſometime minded to chooſe Captaine of their armie, *Phalaris* the tyrant of *Agrigentum*, vvhom *Steſichorius* the Poet vvith this Fable diſcouraged from their purpoſe, ſaying: A horſe fed alone in a medovve, at length came a Harte thither and ſpoyled it: vvhervpon the horſe toke the aduiſe of man, by vvhat meane he might be reuenged, to vvhome the man ſayde: If thou vvilt take a bit in thy mouth and ſuffer me armed to get vpon thy backe, vvhoſe counſel he followved, and by his helpe put the harte to flight and became the conquerer, but from that time forth he could not rid his mouth from the bit nor the mā from his backe. Euen ſo (ſayde *Steſichorus*) the like shall happen to you, if ye choſe *Phalaris* your captaine, for your enimies ye shall ſubdue but ye shal be in bondage to this Tyraunt for euer: vvith vvhich vvordes the *Himerians* being diſcouraged, forſoke the counſel to choſe ſuch a captaine. VVhat time the people of *Rome* ſeparated themſelues from the Senators, bicauſe they payd tribute and vvere combred vvith vvarfares, did not *Agrippa Minenius* turne them from their purpoſe vvith this fable? Sometime (quoth he) ye *Romaines*, the members of man perceiuing the belly to be ſlouthfull, fell at variance vvith hir & determined to giue her no longer any ſuccor. It happened, that bicauſe they denied her nourishment, they became faynt,

vvhervpon they vver at one again. In like maner the Senate and people of *Rome* are as the belly and members, vvhich neede one of anothers helpe, and as by diſcord they perishe, ſo by concord they are of ſtrength: By vvhich tale the people turned from their purpoſe and became friends againe vvith the Senate. Therfore not vvithout good cauſe both the Greeke and Latin Poets, as *Heſiodus* and *Horace*, haue mingled ſuche Fables amongſt their vvorkes, and alſo the chiefeſt and famous Philoſophers, as *Plato*, *Ariſtotle*, and *Plutarche*, vvith many moe, haue highly commended them, vvhoſe opinió vvas, that they much auayled to the inſtruction of a morall and ciuill life: vvherfore *Leouicenus* and *Valla*, of late vvriters the beſt learned, did tranſlate Fables out of Greke into Latin, vvhich they knevv vvould be to their praiſe, and to the delight and profite of others: Neither vvere they deceyued, for they are daily red of moſt learned mẽ. I cã not therfore perceiue, vvhy by tranſlating theſe Fables, I ſhould be defrauded of the prayſe due to me, vvhich other haue had, except vve bee ſo ſpitefull, that to vs that is not lavvfull, vvhich vvith great cõmendatió to the Grecians and Latiniſtes is allovved.

Farevvell.

(..)

¶A Dialogue betwene the Author and the Printer.

Author.

AS I did muſing lie,
with ſundrie thoughtes oppreſt,
Séeking to ſalue my carefull minde,
of paine to be redreſt:
And pondring how my youth
full ydely I had ſpent,
In ſcilence only wrapped vp,
my minde it did torment.
From darkneſſe vnto lyght
I thought it beſt to call,
By ſetting forth ſome little booke
which profite might vs all.
And that I did intende
is brought now to effect.
At ydle houres I did it penne
as time would me direct.
The worke you plainely ſée,
friende Printer what it is,
Declare if printing it deſerue,
and what there is amis.

Printer.

Your meaning I perceyue,
your purpoſe I allowe,

In that you are so diligent
to prosecute your vowe.
And as in ages all,
those haue their prayses due,
Which painfully do runne their race,
and idlenesse eschue:
So can I not mislyke
your noble enterprise:
Which seke to helpe your countreymen,
with this your fyne deuise.
But shall I tell you playne,
herein what is my mynde?
Me thinke this worke was done before,
and it in print I fynde:
For Esope (as you knowe,)
already englisht is:
And what doth yours, but taste of him?
naught do I see but his.

Author.

This briefly vnderstande,
that Esope is not last
In this my booke, nor only he
alone doth stande agast:
But sundry writers elso
aboute him here do stande,
Both wittie, learned, eloquent.

as hath ben tane in hande.
Beſides, if well you marke,
comparyng that with myne,
It is as neare as Eaſt to Weaſt,
and dꝛoſſe to Syluer fine.
Uncomely tales in that are founde,
and moſt abſurde to reade,
Of reaſon voyde, of mirth bereft,
to no good ende they leade,
No head noꝛ foote in them is had,
but ſet confuſedly,
On Eſope falſly fozged tales,
what man can it denye?
As in the lyfe of Xanthus wyfe,
and others he doth wꝛite
So rudely, falſly, fooliſhly,
how then ſhould this delite?
Of Eſope that which I do wꝛite,
the *Greeke* text doth allowe,
Diſſenting cleane from that you thinke,
let this content you nowe.
In common place it is reduced,
applying as I might,
So truely, vnto euery thing
his pꝛoper place and right.
From nintéene authoꝛs elſe,
I haue ſelected out,

Their fine deuise, their sayings wise,
their pleasant dœdes and stout.
The truth hereof you heare,
first trie, then iudgement geue:
If contrary you finde to this
then do not me beleue.

Printer.

I haue compared since
your doings vnto his,
And contrarie to that I thought,
I finde that now it is:
Besides vncomely tales,
and falsly forged fables,
Wherewith his booke replenisht is,
perceyue I many bables.
For yours and his do farre
in euery case dissent,
I sée from whome you do deriue,
your doings and intents.
To aunswere your demaund
full readie am I prest,
And will hereafter when you list,
accomplish your request.

FINIS.

THe firſt Fable of the penance of the Wolfe, the Foxe, and the Aſſe. Fol. 1.
The Spyder & the Gout. 3.
The Aſſe, the Trumpetter, & a Hare, the meſſanger. 6
Of an olde man eodem.
An Heremite & a Soldier 7
The Foxe and Bramble. eod.
The Myſe & the Frogs 8
The Beaſts & the Birds 9
Pecock & Nightingale. eod.
A yong mā that ſong at the buriall of his mother 10
A Lion in loue with a countreymans daughter. eodē.
The Gourde & Pine tree 11
Of the Spyder and the Swalow 12
Of a Dog and a Wolfe eod.
Of an Aſſe and a Foxe 13
Of the Egle and a Pye. eod.
A Countreyman that would paſſe ouer a Riuer. 14
Of a Hart and a Vine. eod.
Of an Aſſe that ſerued an vnkynde maiſter. 15
Of a Husbandeman pricked by a Bee eodem.
Of the tree Abrotanum, and and the Hare 16
The Crow and the Dog. eo.
Of a Hunter and Partrich. 17
The Dolphin & the Eele. eo.
The Lyoneſſe & the Fox. 18
Of an Aſtronomer & a Trauayler eodem.
Of Scholers. eodem
A boaſter 19
Of a Boaſter. 20
Of the Mole eodem
The birth of Hilles. 21
The Frog and the Foxe. eod.
A Pecocke ſpoyled of his fethers by a Souldier eod.
The Kid and the Wolfe. 22.
The Sunne and the North-eaſt wynde eodem
Of a Foxe and Women eating of a Henne 23
A Dog and Wolues eodem
Pecock and the Crane. 24
A knight which had a brauling wyfe. eodem
Arion and the Dolphin. 25
A Kid and a wolfe 27
The Crab and the Foxe 28
The Apple tree, and the Pomegranate tree. eod.
A Dog and his maiſter. eod.
Of the Turtle 22
A ſcolding woman. eodem.
The wolf and the Crane. 30
A Fiſher and a little Fiſh. 31
Of a Foxe that would kyll a Henne ſitting. eodem.

Th: Frogs and their king. 32
The Colyer & the Fuller. 33
Of the Rauen & Wolues. eo.
A Father and his Sonnes. 34
Of Bulles and a Lyon. eodem
The Lyon that begged of the wolfe part of his pray. 35
Of a Snayle 36
The Hart and the Foxe. eod.
Of the Elme & the Oſier. 37
Hart and the Wolfe. eodem
Of a Feller of woodde 38
The Cock and the Foxe 39
Of a deceyuer. 40
Fox caught by a Dog whiles ſhe fained hir ſelf dead 41
Of a Boy and a theefe eod
Of a Thruſhe. 42
Of the aire and the Wind. eo.
Of a Trauayler. 43
Of a Woman & a Hen. eod.
Of a couetous man eodem
The Dog & the ſhadow. 44
A couetous Embaſſador 45
The couetous mā dying eo.
Of a couetous man that eate withered apples. 46
A Ieſter and a Biſhop 47
Of a prieſt which buryed his Dogge eodem.
Of the Owle. 48
Of a Foxe 49
Of the Lion and the Goat. 50
Of a Foxe taken by a Countreyman eodem
Of a woman that would dye for hir husband 51
The Lyon being old. eodem
Of the Hares & the Frogs. 52
The Bee and Iupiter. 53
Of a Hart and a Lyon. 54
Of the Towne dogs. eod.
Of two Pottes eod.
Of the Swanne ſinging at the poynt of death. 55
An old man that ſet trees. eo.
The Dog and the Cock 56
Of a Frier, Laymā, & wolf. eo.
Of a Parat 57
Of an Aſſe. 58
Pacient and Phyſition. eod.
An Aſſe caryed an image. 59
Frogs and the Grabbe. eod.
Leopard and Vnicorne fyghting with a Dragon. 60
Enuious dog & the Oxe 61
Of a yong man. eodem
Countryman and Peares. eo.
Of a man that refuſed Clyſters. 62
Of a Deceyuer eodem
Of the Cat and the Myſe. 63
The Wolf and the Shepe. 64
Of the ſicke Aſſe. eod.
Of a Foxe. eodem.
A mā that wold kil a hog 65

Of

Of the Egle that cited al maner of birdes 66
Satyre and wayfaringmā. eo.
The Pye and Cuckow 67
Of a Serpent eod.
The rule of womē ouer their husbandes. 68
Of a Woman eodem
The Bore & countrymā 69
Of a Gnatte 70
Of a nouriſher of Bees. eod.
Creping worms & beaſts. 71
A bird called Kingsfiſher. eo.
The Hen and the Foxe 72
Two enimies eodem
The Crowe & the Rauen 73
The Wolfe and the Fox. eod.
The Couetous man, and the enuious. 74
Wolfe and the Aſſe 74.75
The Lyon and the Wolfe. 75
The Cocke and the Cat. 76
Countryman & Serpent 77
A Seruant which caſt his maſters Aſſe from a rock. eod.
The Bat, the Bramble, and the Cormorant 78
Of a Worme. 79
Of Cockles eodem.
The Aſſe and the Foxe eod.
Dogge and the Aſſe 80
Wicked man & the diuel. eo.
Of a Camel. 81
The Foxe and Lyon. eod.
Of the Eagle. 82
A Dog fearing the rayne. eo.
Of a Cocke eodem.
A ſicke mā and a phyſitiā. 83.
A mā and his two wiues. eo.
Of a Souldier. 84
Of Trauailers. eodem.
A Lion and a Beare. 85.
Rich man and his Seruāt. 86
Of a Woman that bet hir Husband. 87.
Of Fiſhers 88
A riche man & a poore. eod.
Of a Phyſition 89
Countrymā & the mouſe. eo.
Of the Lyon and the Hog. 90
Dog that deuoured ſhepe. eo.
Of the Larke. 91
Of the wylde Aſſe eodem
Of the Countreyman and a counſeller eodem
Of Iupiter. 92
Of Flyes 93
The Egle and the Rauen. eo.
Two yong men eodem
Of Money. 94
The Goate and the Vine 95
Of the Ant eodem
Of Myſe that woulde hang a bell about a Cats neck. eod.
Of Fiſhers. 96
The wolfe & the Sow. 97
Of

Of a Catte eodem
A man that woulde trye hys wyues mynde eodem.
The Cock & the Capon. 98
A Fouler and a Larke. eod.
Of a Gooſe. 99
A woman and hir Louer. eo.
Of a Serpent and a Husbād-man 100
A man and a woman twice maryed. eodem
Of the Countryman and the Horſe 101
Of the Foxe that fell into a Well. 101.102.
A Pig & his fathers wil. eod.
Cockatrice & Seawolf. 102.
Of a Linnet 103
The Mule eodem.
Of a King and Apes. eodem
Of Oxen. 104
Of a Hogge. 105
A man which hid treſure. eo.
The Pygard & the Egle 106
A man ſtoned eod.
A Rauen and a ſerpent. eod.
A poore man. 107
A lerned mā not eſtemed. eo.
Of a Phyſition. 108
Of Dogges 109
A ſhepe waſting corne. 110.
The Owle and the Lark. eo.
Of the Reede. 111.
Of the Eele. eodem
The Crow & the Shepe. eod.
The Ape & the Fox. 112.
The Frogs & the Sun. eod.
A Wolf fallen into a pit. eod.
Two Hogges. 113
Of the Wolfe that putte on a Sheepes skinne eodem
The Elephant 114
Of an Aſſe eodem
A Husbandmā & a Poet. 115
Of a riche man vnlerned, and a poore man lerned. 116.
The Pike & the Tench. 117
Of a iealous man. eod.
Of a Liberall man 118
A couetous man eod.
The Dog and the Lyon. 119.
Of the Shepeherde and the Husbandmen eodem.
Of Mercurius. eod.
An old mā and his Son. 120.
Of the Camell. 121
Of the Aſſe, the Ape, and the Mole eodem.
Of a ryche man. eodem
A madde man. 122
A Prieſt and his Boy eod.
A yong man 123
Of Iupiter eodem
Of the Woolfe, and the Lambe 124
Of a Swanne eodem

Of

Of a Horleman and a Husbandman 125
A man and his Dog eodem
A Souldier & his horſe 126
The Kid and the Wolf. eod.
A Philoſopher. 127
The Mouſe and the Cat. eo.
The Sow and the Dog. 128.
A Lamb and a Wolfe. eod.
Of a Flye 129.
The Ape and his two Sonnes eod.
An olde man that carryed an Aſse. eodem
The Firre tree & Buſhe. 131
The Sow and the Bitch. 132
The Dogs and the Aſſe. eod.
The Lyon & the Foxe. 133.
Of the Wolfe beeing hungrye. eod.
The Horſe & the Hart. 134.
Of the Ape and his young ones. 135.
Of Maryners eodem
Of the Owle 136
A Foxe and a Dog. eod.
A Wolfe & Porkupine. 137.
An old man loth to die. 138.
The Aſse & the Lyon. eod.
The Horſe & the Aſse. 139.
Iupiter and the Rauen. 140.
Of the Flea and the Lion. eo.
Pecock & the Chough. 141.
A man and his Dog. 142.
Of a Heardman. eodem.
A man created Cardinal. 143
The Field Myſe eodem
Of a Flea 144
Of a Fiſher eodem
Of the Curryer and the hunter. 145
A Wolfe 146
Of a Beare eodem
Of the ſymple Countreyman. 147
The Mule & the Horſe. eod.
Of a Diuell 148
The Birdes. 149
Of the Oxe and the Bullocke eodem:
Of a Boye that woulde not learne 150
Of the Doue & the Crowe. folio eodem.
The Aſse & the Calfe. 151
Of the Marchaunte and the Ievve. eodem
Of a Carter. 152
An olde Woman. eodem
The Nyghtingale and the Rauen. 153
Of the Doue & the Pye. 154
Of the Aſse and Frogs. eod.
The Pellican 155
Of the Smythe and hys Dogge eodem.

The

Of the Bull & the Mouſe. 156
Of a Weaſyll. eodem
Of Hares. 157
Of the Nut tree, the Aſſe, and the woman eodem
The Beare and the Bee. eodē
Of a Boy & his mother 158
Of a Grammarian teachyng an Aſſe. 159
Of a man that woulde try his friendes eodem
Of a yong mā & an old. 160
Of a Lyon and a Bull 161
Of a Larke eodem.
Of an Aſse. 163
Of one that played the parte of Chriſte 164
Of the Harte eodem.
Of the Countreyman and of Hercules 165
Of the Byting Dog. eodem.
Of the Hog & the Horſe. eod.
Of the Swan & the crow. 166
Of the Thruſhe. eodem.
The Lyon & the Mouſe. 167
Of a Riuer. eod.
Of the Serpent. 168
Of a manne that brake an Image eodem
Of an Aſse & a Rauen. 169
Of a Dogge eodem.
The Nurſe & the Wolf. eod.
Of a woman that wepte for hir husbande 170
Of a woman beaten. eodem
Of the Widow and the grene Aſse 171
Of the Rauen & the Fox. 172
The Dog and the Shepe. eo.
Of the Dogge and the Butcher. 173
Of the Harte and the Oxen. folio. eodem.
The Hare and the Foxe. 176.

FINIS.

nance of the VVolfe, the Foxe,
and the Asse.

Abuse of the simple.

THe Wolfe, the Fore, and the Asse sometime iourned togither towards *Rome*, to obtayne remission of their sinnes: In the way (bycause they thought the Pope would be otherwise occupied, that he might not intende them) they agreed to be shriuen one of an other, and to suffer penance at their discretion. The Wolfe therefore made hys confession to the Fore in this maner: That he saw a Sow which had.xy. Pigges, the which walked alone in the fields, walowing in fatnes, and suffred hir Pigges at home to starue: wherfore he deuoured the sow, bicause of hir heinous offence in forsaking hir yong ones: and after, being moued to pitie, he killed also the pigs, to rid them out of their paine, and ate them vp: This he tolde with teares, desiring to knowe what penance he should do therefore. In fayth (quod the Fore) thy fault is not great, say once a Pater noster, and then thou shalt be pardoned. Straight after, the Fore began his confession thus: A cou̅tryman had a Cocke of the game, which bet and vanquished al other cocks neare about, who with

his shrill crowing, troubled in euery quarter, not onely the hole, but also the sicke persons, especially those which hadde the headake, whose pride I could not well away with: as I founde him therefore on a time abroade with the hens, I caught him, and caried him away to my hole, where I deuoured him: for whiche déede the Hens kackled against me, and troubled me with their crying: I therefore to reuenge the iniuris done vnto me, tore many of them in péeces and ate them: herein I confesse that I offended, therfore I require pardon. Herevnto the Wolfe sayd: Thou diddest wel in qualifying the noyse and pride of the Cocke and Hens, and therefore it is but a small fault, yet will I ioyne thée this penance, That the thrée frydaies following thou eate no flesh, if thou canst get none: for I will shew thée as much fauour as thou diddest to me. Wel now Syr said they to the Asse, let vs heare thy confession, who beganne thus: My moyling and drudging which I endure, is not vnknowen to you my Lords, as in carying of corne sackes, stone, wood and water, yet once I offended, whereof I repente me full ofte: For a seruaunt of my Lordes, appoynted ruler ouer me, béeing once a colde, a strawe appeared oute of hys shoe, which I snatched away from hym, whereby he toke greate harme and colde of his

fóete.

feete. Therfore bee mercifull vnto me, and ioyne me some penance. But they sayde, what haste thou done thou theefe? Mary fye on thee, by thy meanes that seruaunt had such hurt of his feete, that wee thinke he is dead thereof, whereby thy soule is damned, and therefore thy body ought not to escape scotte free: then they killed and deuoured him.

MOR. The mightie and ryche men in lyke maner dee pardon one another, but to the poore they are harde harted and inexorable.

Abundance somtime perillous.

4 Of the Spider, and the Goute.

A Spider nighe wearied with continuall labour, ceassed off hys worke and walked abroade for dispoyte: whome the Goute mette, and accompanyed as faste as he coulde, thoughe it were with muche payne: when that dayes iourney was nighe at a poynte, they approched neere to a lyttle Towne called *Tiche*, where they determined to seeke fitte logding for their purpose. The Spider take little heede but turned into the house of an exceeding ryche man, where on euery side he sette vp his streamers. Then were straight at hande, those like Diuels in a play, which cast downe his webbes, and as faste as he set them vp in any part of the house,

they were swept downe: he could not worke so closely, but it was founde out: suche was his miserie, that in a house of so muche wealth and abundaunce, he onely wanted and was thrust downe. But the Goute wente lyke a begger, (which caused him to bs the longer without lodging) at length he gotte him to the cottage of a poore man, where when he had laide him downe to rest, it is not to be tolde what miserie he endured: his supper was cœrse bread, and a Cup of colde water to drinke, when he was dry: his bed to rest his wœrie bones vppon, was a harde bourde strewed without either boughs or grasse, but thinly with a little strawe. I nœd not shew, howe ill agrœd so harde a bedde and so rude an hoste, to so tender limbes, and to his skin as soft as silke. When the day starre was scarse risen, the Goute and the Spider mette agayne. Then the Spider first declared his nightes ill rest, and how oft he shifted his place: sometime vpbrayding the Maister with too muche niceneste, sometime with the double diligence of the swœpers. Ah (quod the Goute) the pouertie of mine hoste is incredible: for if I had leisure, I could shewe thée spottes blacke and blew, that my bedde as hard as the Adamant, hath imprinted in my soft skin. Then they toke counsel thus once agayne, That the Spider should goe to the poore mans

cottage,

cottage, and the Goute to the riche mans house, where vnto they bothe agréed. When it waxed darke, they came néere to a Citie, and the Goute remembring well his appoyntment, faire and softely went into an exceeding rich mans house, where he hid him selfe: whom when the Maister had scarse séene, Jesu God with what harty good wil, what kindnesse, and with what names dyd he entertayne him: strayghtway he was layde vppon beds of Doune, his bolsters stuffed with soft Partrich feathers. I wil not speake of the wines, as swéete and darke wines, wines of *Lesbus* and *Campania*, birdes that fæde on grapes, Phesants, and party coloured birdes: to conclude, there was no kinde of pleasure that his fantasie lacked. The Spider wente into a poore mans cottage and began his webs on euery side, from wall to wall he hanged them vp, he followed his businesse with hande and fæte, he brake it downe and set it vp agayne, and that he began he ended: and to tell you at a worde, he was Lorde and King alone, craste and pollicie he feared nons, for his buylding was so high, that he was without the reache of a broome. Not long after the Goute spake with the Spider, to whom he magnified his plesures, his happinesse and riches: The Spider likewise wonderfully praysed his kingdome and libertie in buylding:

They concluded therefore, that whyther so euer they iorneyed, the Goute shoulde lodge at the rich mans house, and the Spider at the poore mans cottage.

MOR. Some sorte of men spæde better in some place than others, and riche mens houses are a mansion place for diseases: but where least riches are, there is most libertie.

Abiectes.

3 Of an Asse, the Trumpeter, and a Hare, the Messanger.

THe Lyon king of foure foted beastes, hauing war with the Foules, set his armie in aray, ready to ioyne battel with them: whō the Beare asked what furderaunce the sluggish Asse, or the fearful Hare would be, to win the field, bicause he sawe them amongst the other souldiours. He answered him: The Asse with the sounde of his Trumpet, shall encourage the Souldiours to fight: and the Hare, bycause of his swiftenesse, shall be a Messanger.

MOR. None is so vile, but good for some thing.

Abstinence.

4 Of an olde man.

A Certaine deuout man counselled an old man to leaue off the lustes of the flesh, wherunto he had bene outragiously giuen. He aunswered hym: Holly Father, I will obey your reuerend and

and holesome preceptes, for I perceiue that Venerie doth muche hurte me, neither am I able to follow that trade any longer.

MOR. Many abstayne from vyces, wherein they are noseled, not for the loue of God or goodnesse, but bicause of infirmitie, and feare of punishment.

Agreement perforce.

5 Of an Hermite and a Souldiour.

A Certayne Heremite, beeing a man of godly liuing, exhorted a Souldiour to leaue of the warfare in this worlde, which waye very few without offending God and hurte of their soule, do walke in, and to giue him selfe to quietnesse, and prepare for his soules health. I will Father (quod the Souldier) do as ye wil me, but truthe is, that in these dayes Souldiours may neither demaunde their wages, though it be very small, ne yet take any pray.

MOR. Many forsake their wicked liuing, bycause they can vse it no longer.

Ayde.

6 Of the Foxe and the Bramble.

AS a Fore clymbed a hedge, hys feete slipped, who (as he was fallyng) caught holde on a Bramble to staye hym: wherefore when he hadde torne his feete with the prickes therof, beeing in payne, he sayd to the Bramble:

woe is me, for I came to thée for helpe, who hast hurt me worse: not so (quod the Bziar) thou wast deceiued, for I catche euery thing, and thinkest thou to lay holde on me?

MOR. Some are so foolish as to require aide of those which naturally are bent to hurt.

Ambition.

7 Of the Mise and the Frogs.

THe Mise on a time cõtended with the Frogs for the kingdome of the Marshes, wherupon they proclaimed open warre. The battell being ioyned, at the first onset they behaued thẽselues so valiantly, that the victorie was doutfull. The wily Mouse lurking in the grasse, priuilie as it were out of an ambushment, assauted the Frog. But the Frog being of strength more puissant, in courage and leaping more valiant, with open warre prouoked his enimie: Their speares were bulrushes. It hapned, as they were fighting, that a kight espied them a farre off, who incontinently made spæde vnto them: but these noble warriours, being earnest in fighting, and nothing regarding themselues, were snatched vp, and torne in pieces by the Kight.

MOR. The lyke happeneth to seditious Citizens, which being inflamed with the grædy lusts of bearing rule, whiles they striue either with other, who shall be head officer, do hazarde theyr goods, and commonly their liues. *Am-*

8 Of the beastes and the birdes.

THere was sometime a battaile betweene the beasts and the birds, the victorie was vncertaine, for both hoped wel, yet much feare and dãger was on either partie. The Bat thinking the birds to be the weaker side, left their companie, & toke part with their enimies. The birdes by the conducting and gouernment of the Egle wonne the fielde. The Batte was condemned for a runaway, and banished the companie of all birdes, and that from thencefoorthe he should neuer flie by day light, and this was the only cause, that the Battes flie but by nighte.

MOR. He that will not take part of the soure, shall not taste of that which is swæte.

All things as God will.

9 Of the Pecocke and the Nightingale.

THe Pecocke complained to Iuno, Sister and wife to Iupiter, bicause the Nightingale song so swæte, and shee hirselfe for hir horsenesse, was a byword to all men. To whome Iuno said: Euery one hath his proper gifte of God: The Nightingal in singing, but thou in colours of feathers passest all other birdes, euery man must be content with his estate.

MOR. What God sendeth, receiue it thankefully, neither sæke thou further, for god doth nothing vnadui sedly.

All things not decent.

10 Of a yong man that song at the buriall of hys mother.

A Certayne man wepte and lamented for his wife beeing caried to burying, but his sonne did sing: whom his Father rebuked, as he hed bene madde that he would sing when hys mother went to buriall, wheras he ought with him to be heauy and lament. Why Father (quod he) if thou haue hyred these Priests to sing, why arte thou angry with mée that sing for nothing? That is no parte of thy office sayd his Father, but belongeth to the Priest.

MOR. All things are not seemely for all men.

Armed alwayes.

1 Of a Lyon in loue with a Countreymans daughter.

A Lyon enamoured with a Countreymans daughter, desired hir greatly, whereupon he requested hir father to giue hir to him in mariage. What (quod the man) should I marry my daughter to a beast? Then the Lyon frowned and grinded his teeth at him, wherewith the countreyman beeing afrayde, went from his former talke, and sayde: I woulde gladly matche my daughter with thee, so that thy teeth were oute, and thy nayles off, bycause the mayde standeth in doubte thereof. The Lyon beeyng inflamed with loue, did so, and then required the

mayde

mayde of him. The Countreyman seeing hym lacke his teeth and houes, toke vp a club wherwith he diuers times basted him, and chased him from his house.

MOR Ye that yeeldeth him selfe to his enimies, is sone dispatched.

Arrogancie.

12 Of a Goorde and a Pinetree.

A Goord sometime was sowen neere to a Pinetree, which for greatnesse of body and breadth of boughes, passed. It happened that this Goord (by muche rayne and temperature of weather) grewe very rankely, and extended his boughes loftily: He sprong vp aboute the Pinetree and wrapped him about his boughes and leaues, craking that he had greter leaues, hanging floures, great fruite and freshe. At lenath he was so puft with pride, that he durst speake thus to the pinetree: Wost thou not (quod he) howe farre my leaues exceede thyne, and howe in flourishing I passe thee, and am nowe, euen in thy toppe? The Pinetree, in wysedome and strengthe excellyng, nothyng wondered at the loftynesse of the Goorde, but thus aunswered and sayde vnto hym: I haue a long tyme wyntered and sommered heere, and haue passed through the pykes, and yet remayne as sounde as a bell, but thou in thy first flourishing, what tyme thy

leaues

leaues shall fall, thy courage will be calmed, and all thy force in the dust.

MOR. In prosperitie we ought not to be lofty.

Attempt not aboue thy capacitie.

13 Of the Spider and the Swallowe.

A Spider offended with the swallow, bicause shee deuoured the flies which wer his meat, hanged vp his webbes afore the hole, (from whence the Swallowe should flie) to take hir. The Swallowe flew forth and caryed away the webbe with the weauer. Then the Spider hanging in the aire, and perceiuing his deathe to be at hand, said: Iustly haue I this deserued, which did thinke to catche great birdes, when wythout great labor I coulde scarse get the smallest thing that flyeth.

MOR. Attempt nothing aboue thy capacitie.

Attendance.

14 Of a Dogge and a Wolfe.

As a Dog slept in a court before the house of his Maister, a Wolfe came sodainely and caught him: whome, as he would haue killed, the Dogge besought, saying: Good maister spare me now bicause I am leane and thinne as thou seest, but if thou wilte tarrie, there shall be within these fewe dayes a great mariage kept at my Lordes, where I will so fill me and make me so fatte, that then I shall doe thee more good.

The

The Wolfe crediting his wordes, let him goe. Shortly after the wolfe came and found the dog sleeping vpon the house top, to whome he called as he stode beneathe, willing him to performe his promis: Nay verily (quod the Dogge) but if from henceforth thou finde me sleeping without dores, tary not at al, vpon hope of any Mariage.

MOR. The burnt hand euer after feareth the fire.

Bablers.

15 Of the Asse and the Foxe.

AN Asse put on a Lyons skin and walked abrode, putting all other beasts in feare, who on a time seeing a Fox, endeuoured to make him also afraide. But hee (for by chance he heard him bray) said to him: Thou knowest well that I would haue trembled at thee, if I had not herd thy braying.

MOR. Some vnlearned men which outwardly beare countenance, through their babling are reproued.

16 Of the Egle and the Pie.

THe Pie sometime desired the Egle, to make him one of his frends of his housholde, bicause the beautie of his body deserued it, and also the redinesse of his speache to doe messages: I would so doe, said the Egle, but I feare least that which I speake within dores, thou wouldest preache it abrode

abroade on the house tops.

MOR. Kepe no bablers nor telltales in thy house.

17 Of a Countreyman that would passe ouer a Ryuer.

A Countrey man ready to passe a streame, which by chaunce was sodenly rysen, wyth late rayne that fell, sought the shallowe. When he had assayed that part of the Riuer which was calmest, he founde it deeper than he supposed: agayne, where it was roughest, there he found it shallowest: then he bethought him whyther he might commit his life to the calmest place of the water, or to the roughest.

MOR. Dreade those lesse whiche are full of wordes and threatnings, than those that say nothing.

Benefactors.

18 Of a Hart and a Vine.

A Harte escaping the Hunters, lay hid vnder a Vyne. When they were a little past hir, she supposing she lay safe, began to feede on the vine leaues, which beeing stirred, the Hunters returned: and iudging (as it was in deede) some beast to lurke vnder the leaues, they wyth their arrowes slew the harte: who as she lay a dying, sayde thus: Rightly am I serued, for I ought not to haue hurt that which saued me.

MOR. They which doo any wrong to their benefactors, are punished of God.

Bene-

19 Of an Asse that serued an vnkind Master.

AN Asse serued a certayne man many yeres, in whiche tyme he neuer offended hym. It happened afterwarde, beeing heauy laden, that he stumbled in a rough way, and fell vnder his burthen. Then his cruell maister bet hym sore, and in spite of his harte forced hym to rise, calling him a slouthful & sluggish beast: but this poore wretch thought thus with him selfe: Miserable is my estate, which haue hapned to so vnkind a maister, for though I haue serued him a long time without displeasing him, yet dothe he not forgiue me this one fault, in recompence of the good seruice I haue done him.

MOR. This Fable is agaynst those, whiche forget the benefites that they haue receiued, and greeuously punish the least offence of their benefactors toward them done.

Benefites.

20 Of a Husbandman pricked by a Bee.

A Husbandman bring stong by a Bee, marueiled that out of the selfe same mouth so sweete iuyce proceded, and so greeuous a sting. The Bee aunswered, the more beneficiall I am, the more I hate them that do me wrong.

MOR. The more good men do, the lesse iniurie they endure.

THe propertie of Abrotanum, is to drawe out any thing that sticketh fast, with the helpe of Auxangia. Wherefore on a time came a Hare halting to him, for a thorne which stucke in his foote, and sayde: O Physitian both of body and soule, take pitie on me and helpe me, and forthwith shewed his right foote. This tree being moued with compassion, putte himselfe vppon the wounde, brought out the thorne, and healed it. Wherfore the Hare remembring this benefite, caried daily a flaggon of water on his shoulders, and watered the roote of the tree, wherby he caused it to continue fresh and greene.

MOR. Let vs alwayes gladly serue our benefactors.

Benefites for aduauntage.

22 Of the Crow and the Dogge.

AS the Crow was offering sacrifice to *Minerua*, she bad the Dog to hir good cheare, but he aunswered hir: Why doest thou bestowe sacrifice to no purpose? For the Goddesse so hateth thee, that she suffereth thee to haue no credite in any diuination. To whom the Crowe sayd, for that cause the more do I sacrifice vnto hir, that I might get hir fauour agayne.

MOR. Many for aduauntage, feare not to benefite their enimies.

Betray-

23 Of a Hunter, and a Partriche.

A Hunter had caught a Partriche, which as he would haue killed, she besought him pardon for hir life, and to set hir at libertie, promising to bring to his net many Partriches: The Fouler answered hir readily agayne, saying: I thinke that now thou art more worthy of death: bicause thou hast giuen thy words to betray thy friende.

MOR. He which goeth about by deceite to vndo his friend, runneth headlong into miserie.

Beware of enemies.

24 Of the Dolphin and the Eele.

A Certayne Dolphin finding an Eele in the sea, pursued after hir, whome when he had often caught, but could not holde, bicause of hir slipperinesse, he was wonderfull sory. But the Eele being disposed to mocke him, and thereby to escape, spake craftily to the Dolphin: I am sorie for thee, that thou arte so muche wearied and greeued with swimming after me, but thy labour is lost: for in the deepe waters thou shalt neuer take me, but goe with me into the mudde, and thou shalte haue me at thy pleasure. The foolishe Dolphin beeing in a chafe, and also greedie of hys pray, began to swim after hir: intending vtterly to destroy hir: when the Eele had

led the Dolphin into shallow places she wounds hir selfe into the mud, and sayd: Come vp to me, for I shal be staied by the rootes of herbs, & thou shalt haue thy desire of me. The Dolphin gaue a skip to catche the Eele, but shee skipte into the mud, and shee stacke faste on dry grounde: In the meane time came a Fisher, and strake hym through, wherof he dyed.

MOR. He that goeth with his Foe, it is no maruell if he fall.

25 Of a Lyoneſſe and the Foxe.

THe Fox oftentimes vpbrayded the Lyoneſſe that she had but one whelpe at a time, truth it is (quod she) but then that is a Lyon.

MOR. Beautie consisteth not in plentie, but in vertue.

Boasters.

26 Of an Astronomer and a Traueler.

A Certayne Astronomer diligently vewing the starres, vnwittingly fel into a wel, but a Trauailer by chaunce comming by, & seeing him sighing, sayde: Doest not thou see the earth, which gauest thy minde vpwarde?

MOR. Many boast that they know of things to come, not knowing what presently happeneth.

27 Of Scholers.

A Certayne Wheelewright had bene often deluded by Schollers, which wer vagabunds, which

which came to him for almes, saying they had great skill in Magike, and that they coulde doe many things: of which number, there came one a begging to his doore, in the name of a Maister of the seuen lyberall Artes, to whom he sayde: My friende, were not you heere the laste yere? No (quod the Scholer:) depart therfore (quod he) and come no more heere, for I will giue thee nothing. The Scholer was offended, and asked why he spake in the singuler number to him, beeing a Maister of the seuen liberal Artes, and a Magitian. He aunswered: I know much more than thou doest: for with one handie craft labour I fynde me, my wyfe and children, but thou with thy seuen Artes canst not fynde thy self, but goest a begging. Wherfore thou oughtest to reuerence me, and not I thee. When hee had so sayde, the Scholer departed, well mocked.

MOR. It is a folly to boaste of any tytle, where as knowledge wanteth of that which is professed.

28 Of a Boaster.

A Certayne ragged and yl fauoured man came into a Tauerne, and bycause he was lightly regarded, beganne to boast of his nobilitie, that he descended of an auncient house, to whom one aunswered; Anaunte knaue with thy nobi-

litie, our Millers Asse is more noble than thou, for he goeth with a man wayting on him, but thou goest without.

29 Of a Boaster.

A Certayne man, who hauing traueled farre, returned into his countrey, and made great bauntes of his manly actes that he had done in many places, especially ỹ he had daũced a daũce at *Rhodes*, that none of that place could: for prœfe whereof, he sayde, that he had to witnesse them which were there present, to whom one of them that stode by, aunswered: Sir, if this be true, what nedeth witnesse, there stands *Rhodes*, and there is thy daunce.

MOR. All talke is superfluous, excepte we haue present prœfe.

30 Of the Mole.

THe Mole a blinde beast, sayde sometime to hir mother: I see a Mulbery tree, and streight after, I smell a great sauour of Frankinsence: but the thirde time she sayde, I heare the noyse of the fall of an yron pellet: hir mother answered: As farre as I perceiue, thou lackest not onely thy sighte, but also thy smelling and hearing.

MOR. Some brag they can do things impossible, and in the least are reproued.

31 Of the birth of Hilles.

THe talke was sometime that the Hilles dyd trauell, whereof men hearing, came thither, and stode gaping about, wayting for some monstruous thing, not without greate feare. At length the hilles were deliuered, and broughte forth a Mouse: wherat there fell such a laughter amongest them, that they were ready to sowne.

MOR. Crakers will promise greate matters, but scarse perfourme the least.

32 Of the Frog and the Foxe.

A Frog came forthe of the Marishes into the wood amongest wylde beastes, and sayde, she was well seene in Phisike, and that hir cunning was as good as Hipocrates, or Galenes: all beastes gaue credite, onely the Fox mocked hir, saying: shall she be counted skilfull in Phisike, whose lippes be so pale? Let hir first heale hir selfe. And thus the Foxe mocked hir. For the mouth of a Frog is of a skie colour.

MOR. It is mere folly to professe that whereof thou hast no skill.

33 Of a Pecocke spoyled of his feathers by a Souldiour.

A Pecocke boasted to a Souldiour that had decked his hatte with Estrich feathers, that

she had much fayrer feathers: and to verifie hir saying, shee spreade abroade hir tayle: The Souldiour therewith beeing enamored, caughte and spoyled hir, wherwith to decke his helmet: Then the Pecocke sayde to hir selfe: wo is me wretch and fole, to shew so precious a thing to a spoyler, which I ought to haue kept close.

MOR. By boasting of precious things many are stirred to become theeues.

Boldnesse.

34 Of the Kidde and the Wolfe.

AS a Kid loked out of a window, he espied a wolfe passing by, vpon whom he railed: Ah vngracious person sayde the wolfe, it is not thou that tauntest me, but thy safe holde.

35 Of the Sunne and the Northeast winde.

SOmetyme the Sunne and the Northeaste wynde contended, who was the stronger, wherevpon they agréed to proue their strength on a wayfaring man, that he mighte haue the victorie which caused him to cast away his wallet. Firste the Northeast wynde with sharpe frormes & bitter blastes assayed him: He stayed not a whit therefore, but as he wente he wrapped his clothes double about hym: When the Sunne was come to his course, by litle and litle in spreading his beames, he calmed the wynde, then was this man in suche a heate & swet, that he

he puffed and blowed exceedingly, and at length by the outragiousnesse thereof, beeing faynt, he coulde go no further, but got him into the cole shadow, casting away his wallet, and sate hym downe vnder a thicke woode: by which euident token the Sunne was conqueror.

MOR. Looke afore thou leape, for thoughe thou be strong, yet perhaps another is stronger than thou, if not stronger, yet craftier, with hys pollicie to giue thee the foyle.

36 Of a Foxe, and women eating of a Henne.

THe Fore passing by a farme house, espied a great route of women eating Hens sumptuously prepared, but (God wot) there was no talke amongst them, to whom she sayde: what crying and barking of Dogges woulde be after me, if I should do as ye do: Thou wicked beast (quod an old woman) we eate that is our own, but thou stealest from others.

MOR. We may not be so bolde with other mens goods, as the right owners.

37 Of a Dog and Wolues.

A Great barking Dogge was a sore enimie to the Wolues, for when they woulde haue entred the Citie, he kepte them out: wherefore they also hated the Dog, whō they would fayne haue killed. At length they sent two Ambassadours to the Dog, desiring him to come abroade

into the fields, and they would make him their king, because he was mightie and valiaunt. The foolish Curre consented, and wente with them, whom they brought safely to the other wolues that tare him in peeces.

MOR. Hee that will be hardy, let him keepe him selfe in a sure defence.

Bragging.

38 Of the Pecocke and the Crane.

THe Pecocke and the Crane sometime supped togither, and amongst other talke, the Pecocke bragged much of his fayre tayle, despising the Crane: he graunted that she was a fayre birde in that poynt, yet was he able with his stoute flying, to enter amongst the cloudes, when she could scarse flye to the house toppe.

MOR. Let not one thinke scorne of another, euery one hath his proper gifte and vertue: for he that wanteth thy qualitie, perhaps hath that which thou lackest.

Brawling Women.

39 Of a Knight that had a brawling wyfe.

THere dwelt a Knight at *Florence*, descended of a noble bloud, which had a waywarde and brauling wife, that dayly wente to hir ghostly Father, to whome she complayned of hir husbandes demeanure: for which he much blamed the knight. It happened not long after, that she dest-

desired hir ghostly father to set hir and hir husband at quiet, wherupon he called him to shrift, saying, that if he came, he doubted not but to make them frendes agayne. The knight agreeing, the other required him to make declaration of his faults. In fayth (quod the knight) it shall not nede, for I know that my wyfe hath often tolde thee al that euer I did, yea and more too.

Brute beastes kinder than men.

40 Of Arion and the Dolphin.

ARion was an auncient man, and came of a noble linage: he could sing to the harpe: he was borne in the Citie of *Methimne*, in the Isle of *Lesbos*, whom Periander king of *Corinthe* loued for his cunnings sake, from whom he departed to see the famous countrey of *Sicilie* and *Italie*. When he was come thither, and had wel delighted the eares, and contented the mynds of moste men in those partes, he gayned greatly, and liued in pleasure and loue of all men. Afterwarde hauing gathered much substance, he minded to returne to *Corinth*, wherupon he hyred a *Corinthian* ship and mariners of that coast, bycause he hoped to finde frendship at their hands. The *Corinthians* receyued him, and launched into the deepe, who beeing greedy of thys great pray of money, toke counsell to kill Arion. He vnderstanding of his destruction, gaue them all

the money that he had, praying them only to saue his life. But being past hope and sore afrayde, he requested that before his deathe, he might put on his apparel and take his Harpe and sing a mourning song to comfort his hart withall: The Mariners (though they were hard harted and cruel) desiring to heare him, graunted his petition. He being clad as he was accustomed, standing in the hinder part of the shippe, song with a loud voyce, the song called *Orthium*. In the end of his song, as he stode with his Harpe and in his clothes, he cast himselfe into the Sea. The shipmen nothing douting but ỹ he was drowned, kept on their voiage. But a straunge and wonderful thing happened, for a Dolphin sodainly swam by and receyued him, caryed him on his backe aboue the water, and brought him safe and sound to *Tenarus*, in the lande of *Laconia*: from whence Arion went straight to *Corinthe*, and shewed him selfe to King Periander, and how he was caryed of the Dolphin, declaring all that happened. The King little beléued this, but commaunded him safely to be kept, till the truthe were tried. The Mariners were sought for, (and Arion sent out of the way) who being brought before the King, he demaunded of them (making no semblante that he hadde knowledge of Arion) whither they heards any thing of hym in the parties whence they came:

came: They aunſwered, that when they ſet forth he was in *Italie*, and liued well there, and was highly eſteemed in the Cities: and alſo was exceeding riche. Whiles they thus ſpake, in came Arion with his Harpe, hauing on the ſame apparel wherewith he lept into the Sea, whereby the ſhipmen being amazed, and pricked in conſcience could not denie it.

MOR. In brute beaſts we ſhall ſomtime finde more friendſhip, than in couetous menne, which care for nothing but riches, neither haue any ſparke of humanitie, but the only Phiſnomie.

Buſie bodies.

41 Of a Kid and a Wolfe.

A Kidde ſtraying from the flocke, and béeing purſued by a Wolfe, turned backe to hym and ſayde: O Wolfe, bicauſe I am perſuaded that thou ſhalt eate me, play firſt on thy pipe that I may daunce, leaſt I die in ſorowe: As the Wolfe was playing and the Kid dauncing, the dogges heard it and chaſed the Wolfe: who ſayd to the Kid: I haue well deſerued this, for I ought not being a Cooke, to counterfet a Minſtrel.

MOR. They which regard not that whereunto they are naturally inclined, but aſſay that which to others belongeth, fall into aduerſitie.

A Crab fishe came forth of the sea and fed, the Foxe beeing hungry and seeing him, caught him: who beeing ready to be deuoured, sayde: I am well serued, which beeing a fishe of the sea, would liue on lande.

MOR. Those men are iustly miserable, that forsaking their proper science, do meddle with that, which becommeth them not.

45 Of the Apple tree, and the pomgranate tree.

THe Pomgranate and the Apple tree contended aboute their beautie: When they had continued long in strife togither, a bush, which was their neighbour, often hearing them, at length sayd: It is time frends to be at one.

MOR. The vylest persons sometyme wyll meddle in their betters matters.

Causers of euill.

44 Of a Dog and his Maister.

A Certayne man had a Dog whom he allways fed with his owne handes, bicause he should loue him the more, and when he was bound he losed him: But yet he cõmanded his seruant to tye him vp, & beat him, to the end the dog might perceiue he loued him, & that his seruant did not. The dogge taking it greeuously to be dayly tyed and beaten, ranne away Whom when his maister rebuked as a churle, and forgetfull of al his bene-

benefites, that he would runne away from hym which loued him so, and fed him, whom he neuer bound nor bette. Ah sir (sayde the Dogge) that your seruant dothe at your commaundement, I count it done by you.

MOR. Those are euill doers, which are causers of euill.

Chastitie.

45 Of the Turtle.

A Certayne Turtle beeing a widdow, liued in great heauynesse for the death of hir mate, but she remayned chaste: whom other birds pitying desired hir to abide with them, whervnto at length she consented: They made hir the best cheere they coulde, but she seeing their abhominiation and whordome, forsoke them, and led the rest of hir life in chast widowhed.

MOR. Who professeth chastitie, must set his minde on no worldly affayres.

A charme for Scoldes.

46 Of a scolding Woman.

A Certayne man had a scold to his wife, which alwayes brauled with him, what soeuer he dyd, which the more he bette hir, the more fierce she was. When he saw that stripes would not preuayle, he attempted an other way, for as often as she chidde, he played on a payre of Bag pypes, whereof he had no skill. When he had s

done

done, she was more fierce: but at length he continuing his playing, shee daunced for anger, and in the ende shee stroke the Bagpipe out of his hand. But he toke it againe, and played, wherwith shee being chafed, ranne out of the doores, saying, that shee would not endure his wickednesse and dronkennesse. The next day shee began hir scolding a freshe, but hir husband played as he was wonte. Then the woman declared that shee was ouercome, and lefte of hir cursing, promising hir husband to become most gentle vnto him, so that he would lay away his Bagpipe.

MOR. Malaperte women by diuers wayes must be charmed.

Churle.

47 Of the Wolfe and the Crane.

THe Wolfe sometime had killed a Sheepe, which as he greedely deuoured, by chaunce the bones stuck fast in his throte: he trauailed farre and neare, seeking for helpe but founde none, for all men iudged him well serued for his greedinesse. At length by faire flattering wordes, and greater promisses, he allured the Crane to thrust his long necke into his throate, and to plucke out the bone that stucke faste. When the Crane had so done, he required a reward: But the wolfe laughed him to scorne, saying: Be packing thou patche, canst thou not be contente with thy

thy life, thou art bound to thanke me therfore: for had I list, I might haue bitten off thy necke.

MOR. All is lost that is put in a riuen dishe.

Certentie.

48 Of the Fisher and the litle Fishe.

A Fisher cast his hookes into the water baited with flesshe, wherwith he caught a litle fish, the prisoner besought him to release him, now being so little, and to let him growe bigger, that hereafter he might haue the more commoditie of him: Nay sayde the Fisher, I wil not bie the pigge in the poke, for I vse to take what presently I can get.

MOR. Leaue not the bird in the hande, for that in the bushe.

49 Of a Foxe that would kill a Henne sitting.

THe Fox being entred a countreymans house, founde a Henne sitting on Egges in the nest, which besoughte him, saying: I pray thee kill me not nowe being leane, tary a while till my chickens be hatched, which thou maiste eate without any toothеake being yong: Ah (quod he) I were not worthy to be called a Fox, if nowe being hungrie, I would forsake my praie that is ready, vppon hope of Chickens which are not yet oute of the shell: I haue strong teethe, which are

able

able to grind the hardest flesh that is. And when he had so sayde, he deuoured the Henne.

MOR He is not wise, which vpon vncertayne hope of greater things, will let go that which he hath presently.

Common people.

50 Of the Frogs and their King.

THe Frogs beeing free, besought Iupiter to giue them a kyng, he laughed at their foolish petition, neuertheless they continued their instant sute so long, that at the length they forced him therevnto. He caste them downe a beame, which with the fall thereof made a great noyse in the water. The Frogs beeing afrayde held their peace, and did homage to their king, and approched by little & little nearer vnto him. At length they boldly hopped vp and downe on him: and thus their foolish king became a laughing stocke vnto thē. Then called they on Iupiter agayne, desiring of him a valiaunt king. He sent thē the Storke, who walked like a stoute champion through the Marshes, killing & deuouring as many Frogs as he met. At euen when the Storke was gone to reste, they came forthe of their holes, hoarsly crying, but to a dead man, for Iupiter his will was, seeing they were not content with a mercyfull kyng, that they should be oppressed with a tyrant.

MOR.

MOR. The like happeneth to the common people, which hauing a merciful & gentle prince, iudge him a dastard and slouthful, and pray that they may haue a stoute prince. Agayne hauing a valiaunt prince, they dispraise hys crueltie, praysing the others clemencie. Either it is, that we are not contented with things present, or that is true, seldome commeth the better.

Company.

51 Of the Collier and the Fuller.

A Colyer sometime desired a Fuller to dwell with hym in house togither: Nay (sayd the Fuller) this neither pleaseth me, nor yet is for my profite. For I feare greatly least that which I make cleane, thou shouldest ray as blacke as a coale.

MOR. We are hereby warned to kéepe company with those that be of a perfecte honest lyfe, and to shunne the felowship of leuds men, as a noysome plague.

52 Of the Rauen and Wolues.

A Rauen sometyme followed Wolues ouer many highe hilles, wherfore he required to be partaker of their pray, bicause he had so far followed them, neither had left their companie. The Wolues made light of him, bicause he followed not thē, but their pray, & in that he would as soone deuoure the hearts of Wolues, if they

hould be slayne, as of any other beast.

MOR. We must always marke not that we doo, but of what mynd we are in dooing.

Concorde.

53 Of the father and his sonnes.

A Husbandeman had many yong men to hys sonnes, which were alwayes at variaunce, whom he diligently endeuored to vnite in loue togither, and bycause he would playnly open to them the inconueniences of their discorde, hee brought a bundle of smal stickes, which he commaunded them to bynde with a little corde, and then to breake it in peeces: they beeing but yong and weake, dyd their good will to breake it, but coulde not preuayle: Then their father loosed it, and gaue euery of them a little rodde therof, which euery one according to his strength dyd easily breake: and foorthwith he sayde to them: Sonnes, if yee would agree, and sticke thus one to an other, no man were able to vanquish you: but if yee be eyger to hurte and pursue one an other with mortall hatred, yee shall soone bee a pray for your enimie.

MOR. By concorde smal things encrease. By discorde great things waste and consume.

54 Of Bulles and a Lyon.

THere were foure Bulles whiche agreed to sticke one to another aswell in wealth as in

woe,

woe, whoune the Lyon perceiued feeding togither, and therefore was afrayde to assayle them thoughe he were very hungrie: but in the ende he deuysed by some craftie way to seuer them: whom after they wer parted, he some tore them in peeces.

MOR. Nothing is surer than concord, and discorde maketh the mightie weake.

Consenting perforce.

55 Of a Lyon which begged of the Wolfe parte of hys pray.

THe Wolfe and the Fore entered felowship, and went a hunting, to whom, as they were deuiding the Hart which they had taken, the Lion came by chaunce, & chalenged the third parte of the pray, bycause he was king of foure footed beastes: but the Wolfe denied it: then the Lyon beeing angry, layde holde on the wolfe with his clawes, and plucked the skin cleane from his head, and made it redde, wherby the wolfe escaped scarse with his life. After the Lion turned to the Fore, and sayde: What sayest thou? Forsoth my lorde the king (quod he) I graunt not only the third part, but also the whole Hart vnto you: What (quod the Lion) hathe any body taught thee to answere so wisely: Yea sir (sayd the Fore) the redde hatte which you put on my fellow the Wolfe hath taught me.

MOR. Better it is sometime to graunt a part than to lése the whole.

Content in thy state.

56 Of a Snayle and the Eagle.

THe Snayle béeing offended that he continually abode in moyst and low places, desired the Egle, (of whom he had heard, that she flew so highe, that she mighte beholde the greatest parte of the Earth on euery side) to cary him vp on highe, wherby he might at once beholde both Hilles and Valleys, the Fieldes and the Sea. Which thing when the Egle had quickly done, she cast him downe, wherby he fell on ỹ ground, and was dashed in pæces.

MOR. Let no man exalt himselfe higher than his state and nature doth require.

57 Of the Hare and the Foxe.

THe Hare and the Fore made their petitions to Iupiter, the one desired swiftnesse to hys subtilitie, the other subtilitie to his swiftnesse: Iupiter aunswered them: In the beginning of the worlde wée gaue euery beast his proper gift bountifully: now if one shoulde haue had all, other had ben wronged.

MOR. God hath bestowed his giftes so indifferently vpon euery man, that we oughte with our state to be satisfied.

Conten-

58 Of the Elme and the Osier.

THere sprong vp an Elme in the banke of a Riuer, which mocked an Osier that grew nexte him, for his weakenesse, bycause that with the least beating of the water he moued, but of his owne strength and stoutnesse he boasted exceedingly, and how that he had continued there many yeres, not able to be shaken by the violence of the water. It hapned on a tyme, that by force of the waues he was broken downe, and caryed away by the streame: Then the Osier mocked him, saying: Whither away neighboor, wilte thou nowe forsake me? Where is nowe thy strength become?

MOR. Those men are wyser that giue place to their betters, than they that dw contende and haue a foule ouerthrowe.

59 Of the Harte and the Wolfe.

AHart sometime accused a Sheepe before the Wolfe, that he ought him a bushel of wheat: The sheepe in very deede knew nothing of this, yet for feare of the Wolfe, promised payment. A day was set, which beeing come, the Hart put the Sheepe in remembraunce thereof, she denyed it, excusing that promise to be made for feare of the Wolues presence. Forced promises are not to be kept.

MOR. It is a clause of the lawe, force must haue the repulse by force. But thereof commeth a newe sentence: It is lawfull to pay craft with the lyke.

60 Of a Feller of Woode.

As a Woodfeller was cutting woode neere a ryuer side, he lost his axe, who beeing vncertayne what to doe, sate hym downe on the ryuers banke and wepte. But Mercurius vnderstanding the cause, and moued with pitie, dyued vnder the water, brought vp a golden Axe, and asked him, if that were it which he lost: He denyed it to bee his: then he dyued agayne, and brought vp one of Siluer, the which he refused to bee hys: then he dyued the thirde tyme, and toke vp his Axe, whiche he acknowledged to be hys which he lost. Mercurius perceiuing him to bee a iuste man and a true, gaue them all vnto hym, who forthwith came to hys fellowes, and shewed them what hadde happened vnto hym. One of them beeause hee woulde also trye it, came to the Ryuer, and caste in hys Axe willingly: then satte hym downe and wepte. Vnto whome when Mercurius had appeared, and vnderstoode the cause, he lykewyse dyued, and brought vp a golden Axe, which he asked, if he had loste: Ye reioycing, did affirme it to be his. Whose impudent & manifest falshode Mercurie perceiued

perceiuing, neither gaue him the golden Are, nor his owne.

MOR. How much God loueth the righteous, so muche he hateth the vnrighteous.

61 Of the Cocke and the Foxe.

THE Foxe beeing sometyme very hungry, thought by suttletie to gette his pray amongest the Hennes, which by the conduction of the Cocke were flowne into a hygher tree than he coulde clymbe: wherevppon he came to the Cocke, whome he gently saluted, and sayde: What makest thou so high? hast thou not heard the newes of late, whiche are so good for vs? Verily (quod the Cocke) I heard nothing: but I pray thee what are they? The Foxe sayde: I am come hyther to make thee priuie of oure ioye: For there was lately a generall Counsell holde of all Beastes, wherein was concluded a continuall peace betweene all Beastes: so that nowe wythoute any manner of feare, molestation, or laying awayte of any, euery one may walke where as hee lyste in safetie and quietnesse, therefore come downe and lette vs keepe holy thys day. The Cocke perceyuing the subtiltie and craft of the Foxe, sayd to him: Thy tydings are very good, which also I do lyke well: and forthwith he stretched out hys necke, and loked a farre off, as thoughe he

sawe some straunge thing, whom the Fore asked, what he espied? The Cocke aunswered, I see two Dogges comming amayne with open mouth: the Fore therewith quaking for feare, bad them Adieu, for time it is for me to be gone, and forthwith toke him to his feete: What sir (quod the Cocke) whither runnest thou? what feareste thou? thou needest doubt nothing, if this peace be concluded: verily (quod the Fore) I can not tell whether these Dogges haue heard of this decree or not. Whereby one crafte was payde with the like.

62 Of a deceiuer.

THere was a certayne man who solued leade and other trifles in a peece of lether, as though it had bene some Jewell, and in the sighte of a riche marchaunt and other men, he priuily threw it to the ground, & after toke it vp agayn, inquiring if any had lost it: This rich mã beeing couetous, came & affirmed it to be his: to whom the Deceiuer sayde: Is it a precious thing as it seemeth? The Marchaunte auouched it to bee. Mary (quod the other) thou shalte not haue it it againe except thou giue me ten crownes for a rewarde, which he willingly gaue, & forthwith departed and opened the leather, but he perceiuing it to be a small trifle, went to the deceiuer, alleaging that he was beguyled, wherefore he threat-

threatned to hang him, excepte he restored the.x. Crownes. Why (quod the deceiuer) diddste thou craftely & falsely say it was thine? and he caught holde on his hande, and would haue brought him before the Maior to trie their honestie, but the marchant plucked backe his hand and ran away.

63 Of a Fox caught by a Dog, whiles she fained hir selfe deade.

A Fore counterfeyting that shee was deade, to the ende to entrap the birdes which shoulde come to hir as to a dead carcase, being walowed in durte, did lie with hir face vpwarde in a fielde, wayting for Choughs and Rauens, and such like greedy birdes, which shee would deuoure. It happened a dog to come by, which snatched at hir, and with his teeth tore hir. Whereat shee saide: I am worthily serued, for whiles I endeuor subtilly to catch birds, my selfe am caught by an other.

MOR. They which lie in waite for other, ought not to be greeued if they be entrapped themselues.

64 Of a Boy and a Theefe.

A Boy sate weeping on the brinke of a Well, whom a Theefe demaunded the cause thereof. Mary (quod he) as I drewe water my roape brake, and a pot of gold is falne in. This theefe beleeuing him, put of his clothes, & lept into the wel to seeke it: which, bicause he founde not, he came

vp again, where he could neither see the Boy nor his cote, for the Boy was gone with it.

MOR. He that vseth deceit, somtime is deceiued.

65 Of a Thrushe.

THe Thrushe made his vaunts that he hadde won the friendship of the Swallow, to whom his mother sayde: Thou arte a foole sonne, if thou thinke to liue with hir, seeing either of you desireth contrary places, for shee abideth in hotte places, but thou in colde.

MOR. Make not those thy friendes, whose liuing disagreeth from thine.

66 Of the Aire and the Winde.

THe Aire on a time cited the winde before the Iudge and maker of all things, and sayde: O Lord of all things, beholde and take pitie of me, ye haue placed me Princelike inough, for which I giue you thanks, bicause ye haue appointed me to be the life of all liuing things, but herein I was deceiued, for this Winde dothe make me so colde and intemperate, therefore I say to him, if he presume from henceforth to blowe vpon me, I will choke him; to whome the Creator saide: Aire thou sayest ill, though the winde make thee colde and tosse thee, yet he maketh thee holesome and temperate. If the winde blewe not on thee, thou shouldest be corrupt, lothsome, infected and hated of all men: wherfore thou oughtest to loue

him

him which preserueth thy health, wherewith the Aire was at one with the Winde.

MOR. We ought to loue, and patiently suffer them which correct vs.

Couetousnesse.

67 Of a Trauailer.

A Waifaring man hauing trauailed farre, vowed, if he founde any thing to offer the halfe thereof to Mercurius. He found a bag full of Almondes and Dates, which he toke and eate: but the Date stones and shelles of the Almonds he layde vppon an Altare, saying: Thou haste O Mercurie my vowe, for with thee I partake both the outside and the inside of that I founde.

MOR. The Fable is againste couetous men, which for couetousnesse deceiued the Gods.

68 Of a Woman and a Hen.

A Certen Widowe had a Yenne, which day by day laide an egge, she supposing, if shee gaue hir more Barley, that shee wold lay twise a day, did so: but the Yenne being fatte, coulde not lay once a day.

MOR. Sometime they lose the present commoditie, which through couetousnesse seeke after more.

69 Of a couetous man.

A Couetous man hauing solde all his goodes, made a wedge of golde, which in a certaine place he buryed togither with his soule & minde,

to

to which he daily went to sée it: One of the wood men watching him on a time, & perceiuing what was done, digged vp the wedge and caryed it away: afterwarde he came, who séeing the place emptie, began to lament and plucke him selfe by the haire. When one saw him thus weeping, and vnderstoode the cause therof, he sayde: Friend be not sory, for hauing golde, thou hadste it not, take therfore a stone, and hide it for thy gold: and suppose that it is golde, and it shall be all one to thée, for as I perceiue, when it was golde, thou diddste not occupie it.

MOR. It auaileth nothing to be endued with possessions, except we haue the vse thereof.

70 Of the Dog and the shadowe.

AS a Dog by chaunce swam ouer the riuer, he caryed in his iawes a peece of flesh. The Sun then shining, as commonly it happeneth, the shadowe therof appeared in the water: which when he had séene, supposing it to be another piece of flesh, snatched greedely therat, and so lost that he had in his iawes. The Dog being stroken at the hart, both with the losse of his flesh, and also of his foolishe hope, barked thus in his language: Ah wretche, which lackedst a measure in thy greedie desire. Thou hadst inough and too muche, hadste thou not doted, nowe through thy follie thou hast nothing left thée.

MOR. We are warned of modestie and wise-

dome,

dome, in desiring and eschuing of things, and to vse a meane in our desires.

71 Of a couetous Ambassadoure.

A Certen couetous man being sent ambassadour for his countrey to another Citie, there were straight at hande trumpetters to welcome him, and to delight his eares with musicke, hoping thereby to fill their purses with money. He sente them word, it was nowe no time to play, bicause his hart was heauie for the death of his mother: the Trumpetters deceiued of their purpose, departed sorowing. Then a frend of his hearing of his sorowe, came to see and comfort him, and asked him, how long it was since his mother died: Fortie yeares (quod he,) then his friend vnderstanding the wilie deceite of the Ambassadoure, laughed exceedingly.

MOR. This Fable belongeth to couetous men, which studie all the wayes to the woode to saue their money.

72 Of a Couetous man dying.

AS a couetous man lay a dying, and vnderstood that at lengthe he should cary nothing with him, he turned him to his friendes and neighbors whome he sawe present, and sayd: Learne of me, which al my life time haue endeuoured to gather goods, that yee trauaile not too muche to heape vp riches: for of so many Acres of lande, of so muche

precious

precious apparell which with so great sweating, I haue gotte, I shall haue but a hole of fiue foote, and one sheete, wherewith being dead, I shall be couered.

MOR. It is a foolishe and miserable thing to bestowe so muche laboure in gathering of goods, which (whether we will or not) we must quickly leaue.

92 Of a couetous man that eate withered Apples.

A Couetous man hadde gathered many Apples and faire, suche as the Poets reporte to haue bin in the Gardins of Alcinous and the *Hesperians:* which he did so spare, that he durst eat none, except they began to perishe. His sonne being very liberall, brought his fellowes very often into the Apple loftes, saying: Take of these what yée wil, but touche not them that are perished, for my father wil haue them serued allways after meat, which thing they willingly obeyed.

MOR. Nothing is more miserable than a couetous man which keepeth for others that which God hath lent him to vse.

Couetous Prelates.

73 Of a Iester and a Bishop.

A Certen Iester came in the Calendes of Ianuarie to a Bishop, who was very rich, but couetous: Of whome he begged a piece of gold

golde for a newe yeares gift. This Prelate said that he was madde, in that he supposed to haue so much mony giuen him for a new yeres gift. Thē the fellowe begged a piece of siluer, but he saide that was too much. Again, he required of him the least coine of Brasse: but when he could not obtaine that, he sayd: I pray thee yet (reuerende father) at the leaste, bestowe thy blissing on me in stead of a present. Then said the Bishop: Kneele downe sonne that I may blisse thee. Nay, then (quod hee) I care not for your blissing, if it be so good cheape, for if it had bene worthe a farthing, you would not haue graunted it to me.

MOR This is against Bishops and Priestes, which sette more by riches than all holy misteries of the Church.

74 Of a Priest which buryed his Dog.

A Countrey Priest dwelling in *Tuscia*, who was very rich, had a little Dogge whome he dearely loued: which, when it dyed, he buryed in the Churchyarde. Whereof the Byshoppe of that Diocesse being aduertysed, and being couetous, supposyng thereby to gette some great summe of money, there vppon hee summoned the Priest to appeare before hym. He knowinge well the pretence of the Byshoppe, toke wyth hym fiftye pieces of Golde, and came to

the

the Bishop, who laid sore to his charge the burying of his Dogge, for which he commaunded him to prisone. The Priest (as he was riche) so being wittie withall, humbly answered him, saying: Reuerend Father, if your holynesse vnderstode the singuler wisedome of my Dogge, yee woulde nothing maruell that he was buried amongste men: For his wit passed mannes reason, as well in his life time as at the hour of his death. What is this (quod the Bishop) that thou sayst? Forsoth (quod the Priest) he made a Will at his latter end, and knowing your necessitie, he bequeathed you fiftie pieces of golde, which I haue brought with me. The Bishop, when he had receiued the money (being well pleased) sent away the Priest vnpunished.

Counsell.

75 Of the Owle.

SOmetime the most part of birds went to the Owle, and desired hir no longer to abyde in holes of houses, but rather in the boughes of trées where is sweeter singing. And incontinently they shewed hir a yong Oke newe sprong vp, smal and tender, where shée might sit very softly, and build hir nest: shée would not agrée thereto, but gaue them counsell not to credite the yong plant, for it would beare in time to come, birdelime, which would be their destruction. They be-

ing

ing a light kinde of birds and often flitting, despised the good counsell of the Owle: but when the Oke was growen, it was brode & full of boughs: then the Birdes togither did flie amongste the boughes, there they toke their pleasure, hopped vp and downe, played and song togither. In the meane time the Oke brought for the Birdlime. Then the small birdes all to late repented, that they refused that holsome counsell: and this is the cause (men say) why al birds, assone as they see ỹ Owle, come clustering about hir, folow hir, sitte about hir and flie with hir, for they remembring that counsell, accounts hir wise, and come aboute hir by flockes, that they might learne wisedome and knowledge of hir.

MOR. Despise not the counsell of him that giueth it a right.

Counsell for priuate gaine.

76 Of a Foxe.

A Fore being caught in a snare, when shée had escaped with hir taile cutte off, was ashamed of hir life, wherevppon shée pretended to persuade other Fores thereto, so as by a common mischéefe shée might couer hir owne shame: When shée had assembled them all togither, shee counselled them to cutte off their tailes, alleaging that they were not onely vncomely, but also a superfluous burthen: One of the Fores aun-

swered hir: Truely sister, if this thing were not onely for thy profite, thou wouldest not connsell vs thereto.

MOR. Wicked menne giue counsell to theyr neighboures for no good will, but for theyr owne aduantage.

Craftie men.

77 Of the Lyon and the Gote.

A Lion by chaunce espied a Gote vpon an high rocke, whome he counselled rather to come downe and féede in the gréene medow: so would I sayd the gote, if thou were thence, for thou géeuest me counsel, not for my pleasure, but to slake thy hunger.

MOR. Credit not euery mannes talke, for some counsel not to profit thée, but themselues.

Craftie men.

78 Of a Fox taken by a Countryman.

A Foxe being taken by a countryman, of whose Hennes he had killed many, with flattering woords besought him to set him at libertie, swearing deuoutly that thencefoorthe he would neuer doe him harme. The Countryman answered, I would willingly forgiue thée, and let thée go safe and sounde, but that I knowe thée to be craftie, and a promisse breaker, and I certenly knowe, that thou canst not hinder me being deade, but I mistrust thée being aliue.

MOR. We muste giue no credite to false and craftie men.

Crafte of Women.

79 Of a Woman that would die for hir Husband.

A Certaine chast Matrone that loued hir husbande wel, was grieued at the heart for the sickenesse of him, weeping and mourning muche: and bicause hir heartie good will mighte appeare the more, shee besought deathe, if needes he would haue hir Husbande, rather too take hir and to excuse him: whiles shee thus spake, shee espied death with his lothsome lookes approching, wherewith shee being agaste, and already repenting, said: I am not that body which thou seekest, he lieth in the bed whome thou cammest to slea.

MOR. No man loueth his friend so well, but he loueth him selfe better: Neare is my coate, but nearer is my skin.

Crueltie requited.

80 Of a Lyon being olde.

THer was a Lion which in his youth through his fiercenesse had purchased the displeasure of many: whereof in his olde age he receyued iust punishment. Euery beast in recompence of theyr hurte requited his quarell: The Bore wyth hys Tuske, the Bull strake him wyth hys hornes, and especially the Asse, beeing inflamed to caste off the name of a cowarde) wyth

chiding and kicking, couragiously did beate him. The Lion then wayling lamentably said: Those whome sometime I haue hurte, paye me againe with the same measure, and not without a cause: Againe, those to whome sometime I haue done good, requite not nowe my goodnesse, but rather vniustly are my foes: great was my follie when I made so many my enemies, but greater, in that I trusted false friendes.

MOR. When thou art in prosperous estate, be not loftie nor fierce, if fortune once frowne or looke awry, they whom thou hast hurte, shall reuenge their quarell: if thou haue frends, put a difference betweene them, some are frends not to thee, but to thy table, and to thy fortune, which as the wynd turneth, will turne, and happie shalt thou be if they be not thy foes. As Ouid complayneth not without cause.

VVhen prosprous vvindes did driue my sailes,
of Frendes I had good store,
But all vvere gone, vvhen raging Seas
by blustring vvindes did rore.

Courage.

Of the Hares and the Frogs.

IT hapned that Hares hearing a strannge roaring in the wode, all trembling began swiftly to runne away: In running they strayed at a marishe, being in dout what to doe, seeing danger

on

on euery side: and to encrease their feare, they espied Frogs there drowned. Then one wiser than the rest, sayd: Wherfore are we so fondly afraid? Lette vs take a good harte, for swiftnesse in running we lacke not, but onely a courageous stomacke, as for this hurly burly we need not feare, but set it lighte.

MOR. In all things take a good hart: strength without courage is but dead: for the cheefe heade of strength is hardinesse.

Cursing.

82. Of the Bee and Iupiter.

THe Bee which as men thinke, was the first maker of Ware, came sometime to sacrifice to the Gods, whose oblation to Iupiter was a house of Honey, wherewith Iupiter reioysing, commaunded his petition whatsoeuer it were, to be graunted. Then the Bee asked thus: moste puissant God of all Gods, I beseche the, graunt to thy handmaide, that who so euer commeth to the hiue, to steale away hir Honey, may forthewith die as I haue pricked him. Iupiter being abashed at hir request, bicause he loued mankinde farre aboue all other, at length sayde to hir: Be thou contente if thou sting him that stealeth thy hony, that thou maiste leese thy sting and forthewith die, and that in thy sting thy life may lie.

MOR. We curse our enemies, but it common-

ly lighteth on our owne heades.

Daunger.

183 Of a Hart and a Lyon.

A Harte escaping Hunters, entred a caue, where he chaunced on a Lyon, by whome he was taken: As he was dying, he sayde: Woe is me, that flæing from men, haue happed on the cruellest of all beastes.

MOR. Many men auoiding smal dangers, run into great.

184 Of the Towne Dogs.

A Great route of Towne dogges coursed ſore a Countrey dogge which ran away, and durſte not reſiſt: at the laſt he turned again, and ſhewed his teethe to them, then they all ſtode ſtill, and durſt not come neere him, where as the Captaine generall of the hoſte was preſent, who turned to his ſouldiers, and sayd: Felowes, this sight warneth vs not to flee, ſeing we ſæ more daunger to them that run away, than to thoſe that reſiſt.

Dealing.

185 Of two Pots.

TWo Pottes ſtode togither on a banke, the one was of earth, the other of Brasſe, which bothe were ſodeinly caughte by the force of the ſtreames, the earthen Pot fearing to be broken went ſwiftlieſt, whom the Brasen pot comforted,

ſorted, willing him to feare nothing: for he could take heede inough, that they ſhould not knocke together. Nay (ſayd the other) I know wel inough, whether the Riuer beate thee againſte me, or me againſte thée, I ſhall be in hazarde on euery ſide. Therfore haue I determined to kéepe no companie with thée.

MOR. Better it is to deale with thy fellowe, than with thy better, for the mightier man can ſoner hurt thée, than thou him.

Death.

86 Of the Swanne ſinging at the poynt of death.

A Swanne being néere at the poynt of death, was aſkéd of the Storke, why he ſong ſweter, being nigh his deathe, (which all other beaſtes doe ſo much hate) than in all his life time before, ſéeing at that time he ought to be ſorie: the Swanne aunſwered: Bycauſe from hencefoorth I ſhal not be troubled with ſéeking for meat, neither ſhall I néede to feare the Foulers ginne.

MOR. We are warned héereby not to feare death, being by that bereſte from all miſeries.

87 Of an Olde man which ſet trees.

A Man of very olde age, was mocked of a yong man, bicauſe he plãted trées, wherof he ſhuld neuer ſée fruite: The olde man aunſwered: Peyther thou perhappes ſhalte gather fruite of thoſe

which thou goest about to sette. Shortly after the yong man fell oute of a tree, which he climbed to gather beries, and brake his necke.

MOR. Death spareth no age,

Deceite.

88 Of the Dog and the Cocke.

THe Dogge and the Cocke entred friendship and iorneyd togither: whē night drue neere, the Cocke flew vp into a tree, and rested, but the dogge slept at the roote of the hollowe tree. It hapned that the Cocke, as he was wonte, crowed in the night season, whome the Fox hearing, ran towarde him, and as he stode on the grounde, he prayed the Cocke to come downe, bycause he greatly desired to embrace so trimme a singing bird: the Cocke bad him that he should first wake the porter, which slept at the roote of the tree, and that when he had opened he would come downe: as the Fore soughte meanes to call him vp, the Dog starte vp and tore him in pieces.

MOR. Wise men wil by policie send their enimies to mightier than themselues.

Deceitfull persons.

89 Of a Frier, a Layman and the Wolfe.

A Certaine religious man of the order of S. Anthonie, begged of a Husbandman a portion of corne, for which he promised to warrant all that he had, especially that his sheepe that

yere

yere shoulde be safe. The countreyman giuing credite to his promises, lette his sheepe stray abrode where they list, wherof the greatest number a Wolfe destroyed: the Farmer therewith chasing, when the next yere the gatherer came for corne, did not onely deny him his almes, but also blamed him for his foolish promises. Why what is the matter (quod he?) The other answered, his sheepe were destroyed by the wolfe. What the Wolfe? (sayde he) surely that is a naughty beast, trust him not, but beware of him: for he would not onely deceiue S. Anthony but also Christ him selfe, if he could. It is therefore folie to credit those whose mark that they shote at is onely to deceiue.

Deserts rewarded.

90 Of a Parate.

A Parate being brought out of the East parts into the West, where no suche Birdes are wont to breede, maruelled that he was more esteemed there, than in his native countrey: for he was kept in a Cage of yuorie wrought with siluer wyre, fed with most sweete meat, which thing happened not to other birdes of the West partes, which in beautis and speaking as farre excelled. When the Turtle being shut vp in the same cage, sayde: this is not marueil worthy, for no man in his owne countrey is rewarded

as he deserueth.

Desire of new things.

91 Of an Asse

SOmtime an Asse serued a Gardener, of whose crueltie he complayned to Iupiter, beseechyng hym to haue a new maister. Iupiter graunted hys request, and put hym to a Tyler, whom bycause he laded him with much heauier burdens, he misliked: He therefore prayed Iupiter yet once agayne, to shift hys seruice from hym to a gentler Maister. The God smyled at hys folly, yet the Asse continued so long an earnest suter, that he forced hym thereto. Then he serued a Curryer, whose trade when the Asse had well perceiued, he repented, saying: Ah wretch that I am, which can be contented with no maister, for now I haue got suche a one, which as I suppose, will also curry my skinne.

MOR. Things present we neuer allow, but seeke for new.

Dyet.

92 Of a Pacient and a Physitian.

A Physitian toke vpon him to cure a Pacient, who at length dyed: then sayde he to the Pacients kinsfolke: this man cast him selfe away for lacke of good dyet.

MOR. He that vseth quaffing and liueth inordinately, shall neuer be olde, or else shall haue a very

very shorte lyfe.

Dignitie.

93 Of an Asse carying an Image.

AN Asse caryed an Image of siluer on hys shoulders, which euery one that met it, dyd worship: wherwith beeing insolent, he would no longer be an Asse: then was it tolde him that he was no God, but caryed an Idoll.

MOR. They that are placed in dignitie ought to know that they are men.

94 Of the Frog and the Crab.

A Frogge seeing a Crabbe swimming by the water side, sayd: What is he so ill fauoured and foule, that dare trouble my water? seeing I am mightie and strong, I will put him to flight. When he had so sayd, he lepte vppon the Crab, saying: why wast not thou ashamed O wretch, to enter into my resting place? Diddest not thou blush beeing so foule and so blacke, to defile the cleare water? The Crab, as his maner is, began to go backe and sayde: I pray thee sister say not so, for I would be at one with thee, therfore come not thus vppon me. The Frog seeing him go back, supposed that he did it for feare of him, wherby he waxed more fierce agaynst him, saying: Drawe not backe thou filthe, for thou mayest not escape, this day will I giue thy flesh to the fish, & incontinent he skipped vpon him to

kill

kill him. The Crab seeing the present daunger turned about, and with his clawes byt the Frog and tore him in peeces.

MOR. Euery man, as muche as in him lieth, let him studie to auoyde warre and discorde.

25 Of a Leoparde and an Vnicorne fighting with a Dragon.

THe Leopard sometime fought with a Dragon, agaynst whom (bicause he could not preuayle) he besought the Vnicorne to ayde him, and sayd: Thou art a godly beast, expert in fighting and valiaunt, wherefore I pray thee helpe me. The Vnicorne hearing this commendation of him selfe, answered: Thou sayest truth, for I haue skill in fighting, and therfore I will valyauntly defende thee, for when the Dragon shall open his mouth, I wil thrust him into the throte with my horne. When they were both come to the Dragon, the Leoparde gaue the onset, trusting to the strength of the Vnicorne, but the Dragon fought with them and spit fire at them. The Vnicorne seeing him open his mouth, ran hastely to thrust him through, but he caste hys heade at one side, whereby the Vnicorne missing him, smote his horne faste into the ground and dyed.

MOR. He that will fight for another, seeketh his owne destruction.

Despite.

96 Of the enuious Dogge and the Oxe.

A Dogge lay sleeping in a racke full of hey, thyther came an Oxe to fede. The Dogge seeing him comming, barked & forbad him. To whom the Oxe sayd: the Diuell choke thee with this thy despite, which neither canst eate hey thy selfe, nor yet will suffer me.

MOR Many are of that disposition, that they will grudge others that, which they for lacke of wit can not attayne vnto.

Despise nothing.

97 Of a yong man.

A Certayne yong man espied an olde man going crooked like a bent bow, whom he asked if he would sell a bowe: Haste thou (quod he) any néede to lose thy money? If thou liue till my age, nature shal giue thee a bow without money.

MOR. The faults of age are not to be laughed at, because no man, if he liue, can escape it.

98 Of a Countreyman and Peares.

A Certayne gluttonous man toke his iourney to goe to a wedding whereunto he was bidden. By the way he founde an heape of peares, but none of them he touched, albeit he was exceeding hungry, which in contempt he made water on, for he thought scorne of such meate, going to so good cheere. But as he passed on his way, he came

came to a streame lately risen with rayne, whiche without daunger of life he coulde not passe ouer, therefore he returned home agayne: and by the way he was so hungry (bycause of his long fasting) that if he had not eaten the pearcs that he pilled on, seeing there was nothing else, he had famyshed.

MOR. Despise nothing, for what is so vyle or base, that will not at one time or another serue for some purpose?

Disbrayers of Phisike.

99 Of a man that refused Clysters.

A Certen rich *German* fell sick, to whom came many Phisitians to cure hym, (for to hony come flyes by heapes) amongst whom one helde opinion that he muste take a Clyster, if he would recouer his health: the Pacient hearing this (bicause he had neuer taken any such medicine) was wood angry, and commaunded all the Phisitians to be put out of dores, saying that they were mad, which woulde minister to hys tayle, when hys head aked.

MOR. All holsome things seeme tedious to them which neueh allayed them.

Dissemblers.

100 Of a Deceiuer.

A Certeine poore man beeing sick, vowed to the Gods, if he might recouer his health, an hun-

dred

vzed Dren in sacrifice: the Gods (bicause they would try him) made him whole. When he was well, bycause he had no Dren, he made an hundzed Dren of paste, which on the Altar he sacrificed. The Gods meaning to punish him therefore, appeared to him in a dzeame, and sayd: Go to the sea shore in suche a place and there thou shalt finde an hundzed talents of golde. This fellow when he awaked, reioysing gretly, went to the place that was shewed him and sought for it, where he was taken by Pirates, whome he prayed for his libertie, promising them a M. talents of golde, but to him they gaue no credit, but caried him away & sold him for a M. grotes.

MOR. God hateth dissemblers and lyers.

Dissimulation.

101 Of a Cat and Myse.

A Cat hearing that there were many Wise in a certayne house, came thyther: of whych, those that she caught she deuoured: The Myse seeing them selues dayly diminished, agréed togither to come down no more, least they should all be destroyed: for if the Cat come not hither (sayd they) we shall be safe. The Cat perceiuing the mise descended not, thought by deceit to take them, and climbed vp on a beame, whereon she hanged hir self, fayning to be dead, whom one of the Wise, as he looked downward espied, & sayde

to

to him: verily my frende, though I knewe thou were dead, yet would I not come downe.

MOR. A wise man once deceiued through the falshode of a wicked man, will neuer after credite his dissimulation.

102 Of the Wolfe and the Sheepe.

A Wolfe beeing bitten by Dogges, and euill entreated, lay prostrate along: he lacking meate, espied a Sheepe, whome he desired to bring him some of the running water to drinke, saying: If thou wilt giue me drinke, I wil prouide meate my selfe: ihs aunswered: if I giue thee drinke, thou wilt eate me.

MOR. This Fable is agaynst an euill body, which by dissimulation lyeth in wayte.

103 Of the sicke Asse.

THe reporte was, that the Asse lay sicke, nigh at the poynte of death, there came bothe the wolues & Dogs to visite him, and demaunded of his Donne, how hys Father dyd, he aunswered (loking through the chinkes of the dwze) better than ye would.

MOR. This Fable speaketh of them that faine to take heauily the death of other, where as they wishe them dead long before.

140 Of a Foxe.

A Foxe came into a Vyneyard where he espied fayre clusters of Grapes which were rype,

of

of them fayne would he eate, and bycause they were past his reach, he thought to find some shift to gette them: but perceiuing his labour to be lost, and that by no meanes he could satisfie hys desire, he turned his sorowe into ioy, saying: Those Clusters be yet to soure to eate, for they would set my teeth on edge.

MOR. It is wisdome to dissẽble that he careth not for that which he knoweth he can not get.

105 Of a man that would kill a Hogge.

IT was a custome in a certaine Citie of *Picene* in *Italie*, that he which killed a Hog in Winter, should bid hys neighbours to supper. Now there was one which minded to kill a Hog, but lothe he was to bee at any charges, whereupon he asked the aduise of his Godfather, howe he might thifte off the expences. Tell abroad (quod he) to morrow, that this night there was a Hog stollen from thee. It happened the same nyght, (he nothing misstrusting it) that one verily conueyed a Hogge from him. In the morning when he rose, he looked for his hogges, wherof missing one, he went incontinent to his Godfather, and cryed aloude, that one of his Hogges were stollen. Well done (quod he) thou playest the wise fellow, for so I taught thee to speake: the other swore by all the Gods he did not lye. I conne thee thanke (sayd his Godfather) thou followest

wel my coũsel. The other for al that did sweare and stare the more that it was true. Thou art to be commended (quod he) for I forewarned thee so to say, & my counsell was good. The other seeing him selfe thus flouted, departed heauily.

Disobedience.

106 Of the Egle that cited all maner of birdes.

THe Egle called togither all maner of wylde foule: which being assembled, as he corrected certayne faultes, there came Hunters which set abroade their nets to catch the birds. The Egle seeing the present daunger, made proclamation by his criers, that al should folow the baner of the Egle, and flie with hir, if they would escape: then as many as flewe with hir escaped, but some gluttonous & disobedient, who beholding the pray & coueting it, flew into the nettes, wherin being entangled, they cried pitesully.

MOR. He that wyll not obey, falleth into mischiefe.

Double tonged.

107 Of a Satyre and a wayfaring man.

A Satyr, which in olde time was counted God of the woods, walking abroade, found a wayfaring man couered with snow and nighe dead with cold: on whom taking pitie, he brought him into his den, and made a fire & cherished him. It hapned that the Satyr espied him breathing on

his

his hands, wherof demaunding the cause, he answered: to heate his hands. And being set down to meate, the traueler blowed on fryed barley that was on his trencher. He asked agayn, why he did soe to cole it (quod he.) When the Satyr draue him out of his denne, and told him that he wold harbor none that had so variable a mouth.

MOR. Deale not with that man, which hath a double hart, or is vnstable in his wordes.

Doubt the worst.

102 Of a Pye and a Cuckowe.

A Pie espying a Cuckow lurking amongst the boughes of a tree, supposed it to be a Hauke, wherwith being moued, flew away: which thing other Birds neere at hande beholding, mocked the Pie, that in stead of a Hauke, she flew from the Cuckow, she answered: I had rather be mocked of you, than my friends should wepe for me.

MOR. It is better to minister occasion for our foes to laugh at, than our friends to weepe at.

Dreadfulnesse.

103 Of a Serpent.

A Serpent beeing troden vpon by many, made his moane to Iupiter, but he sayd to him: If thou hadst stinged him which first kicked thee, the next would neuer haue attempted it.

MOR. They which withstande their assaulters, become a terror to others.

110 Of the rule of women of their husbands.

A Certaine man caried aboute throughe the whole worlde a payre of bootes, whiche he would giue that man who feared not hys wife. He could finde none a great while, whych would take them. But at length a countreyman receiued them, to whom he sayde: Soft let me put them in thy bosome and wype them. But the countreymã (bicause his shirt was new & white) said: I dare not lest my wife taũt me for blacking my shirt: then he toke away the bootes & bet him therwith, saying: Get thee hence in the Dinels name, bicause thou dreadest thy wife for a little trifle, y didst meane to deceiue me of my bootes, and he straightway departed. But I thinke he hath not yet bestowed them iustly of any man.

Dronkennesse.

111 Of a woman.

A Certen woman had a dronkard to hir husbãd, from which vice (bicause she would rid him) she vsed this policie: She watched him when he was dronken heauy asleepe, and like a dead man without feling, & toke him on hir shoulders, caried him into the churchyard, laid him in a graue and departed. When she supposed that he was sober, she knocked at the heade of the tombe, who asked who knocketh at the doore: hys wife

aunswe-

aunſwered, I am here, and haue brought meate for the dead. Ah (quod he) bring me rather ſome drink than meat, thou doeſt trouble me in ſpeaking of meat & no drink. The good womã ſtroke hir breaſt & ſayd, woe is me wretch, for my craft will do no good: thou my huſbande art nothing mended, but become worſe, ſo that this diſeaſe hath got an habite in thée.

MOR. We muſt not continue in euill déedes, for cuſtome ſometime crœpeth on a man.

Dulſpirited.

112 Of the Bore and the Countreyman.

THere was a Boze which rooted vp the corne, whoſe eare a countreyman cut off. It chaunced he came the ſeconde time, then he cut off his other eare. When he came yet againe, he caught him & caried him into the citie & gaue it his Attorney to make mery withal. At the feaſt when he was brokẽ vp, his hart was not found. Then his maiſter was wroth with the cooke therfore. Sir (quod the countreyman) it is no maruel that his hart is not here, for I think the fooliſh Boze had no hart, for if he had had any, he woulde not haue come ſo oft into my corn to his coſt. Thẽ al the geſts laugheſt exceedingly at his fooliſhneſſe.

MOR. Many liue ſo without ſpirite or boldeneſſe, that it is doubtefull whether they haue a harte or not.

113 Of a Goat.

A Goat in the Winter season, supposing that he should die for hunger and colde, came to a Hyue of Bées, of whome he desired meate and lodging, promising (if they would graūt it him) to teach their children the arte of Musike. Then one of the Bées answered: I had rather my children learned some trade which can kæpe them from hunger and colde.

MOR. We are warned to bring vp our children in those sciences, wherby they may be able to get their liuing.

Enimies.

114 Of a Norisher of Bees.

A Certen man, when the Owner was absent, came to the place where hony was made, & stole away an hony combe: the owner at his returne séeing the hyues emptie, stode vp & sought if ought were left. The Bées returning fro fée-ding, and finding him there, pricked him wyth their stings, and handled him very ill. Then he sayd to them: O vyle beasts, which haue let escape vnhurte him which hath stollen your hony-combs, and strike me which take care ouer you.

MOR. Some men through follie can not be-ware of their enimies, and driue backe their friends, as such that lay awayte to deceiue.

MAny creeping beastes sat sunning, amongst whom the cockatrice was, who cried aloud, Who so dare fight with me, let him come forth. The Snayle came forthe to fighte with hir: as they were togither striuing, the Cockatrice would haue byt the Snayle, and poysoned hym, but he drew his head into his shel that she could not touch him, afterward ỹ Snayle came forth and byt the serpent, wherby she was ouercome. Not long after, she beeing agayne encoraged, excused hir selfe, that she was not valiantly ouerthrowen: wherfore she sayd: If there were any other warrior amongst them, she would reuẽge hir self, and make him run away. The Hedgehog hearing this came forth, who was full of prickles, whõ the Serpent assaulted, but the Hedgehog pricked hir fore, and wounded hir, whereof she was ashamed: but a Frog willing to be reuenged of the Serpente, went on hir, & would haue slaine hir, but she though wearie, hardened hir heart, and toke the Frog, and deuoured him.

MOR. He is a fole which beeing vnarmed, wil assault his enimie.

116 Of the Kings fisher.

THe kings fisher is a solitary bird, allways liuing in the sea, which as is sayd, taketh heede of mens huntings, & therefore buyldeth hir nest

vpon the rocks in the sea, who on a time beeing ready to breede, did make hir nest: As she was gone out to hir passime, it chaunced the sea to arise (beeing stirred with a boysterous winde) above hir nest, which beeing drowned, hir yong ones perished. She at hir returne, seeing what had happened, sayde: Wo is me wretch, which fearing to be betrayed on lande, haue runne to this which is more deceitfull.

MOR. Some men taking heede of their foes, do vnwittingly happen vppon friends who are much crueller than their enimies.

117 Of the Henne and the Foxe.

A Foxe entred into a poltrie house, where he saw a Hen on hir nest beeing sicke, whom he asked, how she did: Ah (quod the Hen) I should do much better (sister) were thou gone.

MOR. The presence of our enimies do the muche hurt vs.

118 Of two enimies.

TWo men hating one another deadly, sayled togither in one ship, whereof the one sate in the foreparte of the ship, the other in the hinder part therof, sodenly there arose a tempest, which put the ship in hazard: thē he that sate in ẏ sterne asked the maister which part of the ship should first be drowned, the sterne (quod he) thē he said: My death shall nothing greene me, if I may see

mine

mine enimie die before me.

MOR. Many men care not what harme they haue, so that they may see their enimies before them hurte.

119 Of the Crow and the Rauen.

THe Crowe enuied the Rauen, bicause by him men toke diuination, for which he was supposed to forshew things to come: wherupon espying trauailers by, she flew vp into a tree, where shee stode and cried like a Rauen: They at hir crying turning aside and wondring, at the laste vnderstanding the truthe, one of them sayde: Let vs be going fellowes, it was the Crow that cryed, and shee hathe no soothsaying.

MOR. Those men which striue with their betters, besides that they are neuer able to matche them, deserue to be laughed at.

Ennie.

120 Of the Wolfe and the Fox.

THe Wolfe hauing much prouision of meat, liued at ease, to whome the Fox came and demaunded the cause of his ease: the Wolfe perceiuing that he enuied his good fare, fained sickneste to be the cause therof, and he prayed the Fox, to beseche the Gods for his healthe: The Fox being grieued that his purpose woulde not prosper, went to a Shepeherd, and willed him to go to the Wolues den, where sodainly he might

take his enimie that liued void of care: the shepherde assaulted the Wolfe, & slue him, the For possessed his denne with al the good cheere, but he enioyed it no long time, for the same shepeherde caught him likewise.

MOR. Enuie is a lothsome thing, & hée that is ỹ cause thereof cõmonly maketh a rod for him selfe. Horace in his .i. boke of Epistles writeth.

The enuious man doth grudge to see
his neighbors goodes arise,
The Sicil tyrants coulde not wvell
a greater plage deuise.

121 Of the Couetous man and the Enuious.

TWo men made their prayer to Iupiter, a Couetous man and an enuious, who sent Apollo to them to satisfy their desires, he gaue thẽ free libertie to desire, vppon this condition, that what soeuer the one required, the other shoulde receiue duble. The couetous man was long in doute: bycause he thought nothing was ynough: at length he asked no smal thing, his companion receyued donble so muche. The Enuious man requested one of his owne eyes to be put out, gretly reioycing that his fellow shuld lose both.

MOR. Couetousnesse neuer sayth ho: as for Enuie, nothing is more madde, which wisheth him selfe mischief to hurte an other withall.

122 Of the Wolfe and the Asse.

The

THe Wolfe and the Asse were lawyers together, but the Asse wrought aboue, & the wolfe beneath, who sought occasion to slea his fellowe, wherfore he sayd: Ah wretched Asse, why doest ꝑ cast dust into myne eyes? Forsoth (quod he) I do not, but rule it after my knowledge: if it please thee to sawe aboue, I wil beneath. Tushe (quoth the Wolfe) I see what thou dost, if thou cast any more into my eys I wil plucke out thine: when he had thus said the Wolfe blew harde, that the dust might flie vp into his fellowes eyes, but the timber staying it, it fell into his owne: wherewith being sore troubled, he sware, that he wold ouerthrow the porters, but sodeynly it fell, and kylled the the Wolfe.

MOR. Wischief commonly lighteth vpon the pate of the Author.

123 Of the Lyon and the Wolfe.

THe Lyon being stricken in age fel sicke, and laye in his deune, all beastes saue onely the Fox came to visite their King: Whereupon the Wolfe hauing opportunitie, accused the Fox vnto the Lion, as one that set naught by him being their Lorde, for which cause he came not to see him. By chaunce the Fore came in, and heard the latter ende of the Wolues tale. Then the Lion roared against the Fore, who incontinent craued space to make answere, said: which of all those that are heere present, hathe done so muche

good

good as I, which haue trauailed farre and néere to séeke a remedie for thée of the Phisitian, which I haue learned: Then the Lion commaunding him forthwith to tel the medicine, he sayde: The Wolues skin being yet aliue, to be plucked from his backe and put warme aboute thée, is the medicine and only remedy. As the wolfe lay along, the Fox laughed at him, saying: It becommeth not thée to prouoke thy Lord to wrathe, but to fauoure and good will.

MOR. He which continually diggeth pittes, at length turneth him selfe therein.

Euill men.

124 Of the Cocke and the Cat.

A Catte sometime being hungry, came to deuoure a Cocke, whome bicause shée had no iust cause to hurt, laid to his charge his great notse that he was wonte to make, bicause that with his shrill crowing, he did lette men of theyr rest in the night: the Cocke replied that he was thereof giltlesse, séeing by that meanes he raised vp men to their daily trauell: It is but lost labor (said the Cat) to plead thus: for thou treadest thy mother, neither art thou so cõtent, but thou medlest with thy sister: the Cocke being ready to purge him self of that fault, the Cat waxed more eger against him, saying: thou striuest against the streame, for this day I wil be thy priest.

MOR.

MOR. If any man would beat a dogge, he shall soone finde a staffe. The euill man by hooke or by crooke, if he list, will throw thée downe.

Euill for good.

125 Of the Countryman, and the Serpent.

A Countrimã walked about his groundes, he found a Serpent in the snowe nigh deade with colde, which he pitying much, brought home, and laid him by the fires side. The serpent by reason of the fire come againe to his strength and venime, could no longer endure the heat, but filled all the cottage with his hissing. The Countryman gotte vp a stake, and ran at him, wherewith he stroke him, and then toke him vp for that displeasure, saying: Wilt thou thus recompence my curtesie? Goest thou about to destroy him that saued thy life?

MOR. It chanceth often, if a man saue a théefe from the gallowes, he wil soonest séeke his death, and on whome men bestowe moste labor, of him they shall reape least good.

From euill to worse.

126 Of a Seruant which cast his Maisters Asse from a Rocke.

A Certaine husbandmanes Seruant, threw downe his maisters Asse headlong from an high Rocke, that he might not daily be forced to driue him to and fro, but he tolde his maister

ster, that he fell downe himselfe: wherefore his maister dyd cause him to beare all things on his shoulders, whiche the Asse was wonte before to carrie. The which thing the euill seruant marking, saide: I was not well aduised when I slue my innocent fellow, which eased mee of so great trauaile, I am thus worthily serued.

MOR. Whyles fooles would auoyde any euil, they fall into worse.

Exercise.

127 Of the Bat, the Bramble, and the Cormorane.

THe Bat, the Bramble, and the Cormorante entred freendshyp togither, and determined to liue lyke marchants, wherupon the Bat borowed money, and shipped it, the Bramble toke garmentes, & the Cormorant Brasse, and sailed together. It chaunced a greate storme to aryse, that the ship was drowned, & al their goodes lost, and they escaped to lande: since which time the Cormorante sitteth on the sea shore, to see if the sea will cast vp the Brasse any where. The Bat fearing his creditours, sheweth not his head by day lighte, but goeth to feede by nyghte. And the Bramble dothe catche holde of the garments of suche as are passers by, seeking if hee can fynde his owne.

MOR. Whereunto wee do apply our selues, intyme to come we followe the same.

128 Of the Worme. *Experience.*

THe Worme that lurketh in the durt, went abrode vpon lande, and sayde to al beastes, that she was as learned a phisitiã for medicines as euer was Pœen phisitian to the Gods: Why (quoth the Fore) canst thou cure others, and canst not heale thy selfe of thy lamenesse?

MOR. All talke is in vaine, except experience haue ben had before.

129 Of Cockels.

A Countreymans son rosted Cockles, whome as he hearde hissing, he sayde: O euil beastes which when your housen be burnte do sing.

MOR. Al things done out of due order, are to be discommended.

Falshod in fellowship.

130 Of the Asse and the Fox.

THe Asse and the Fore beeing entred frendship: went forthe a hunting, whome a Lion mating, the Fore seeing the present daunger, wente to the Lion & promised to deliuer the Asse into his hands, so that she might scape scotfree: the Lyon agreed: then she led the Asse, and caused him to be trapped in a net: but the Lyon seeing him so fast, that he might not escape, firste layde holde on the Fore, and after he serued the Asse likewise.

MOR. They which betray their fellowes vndo them selues vnawares.

False witnesse.

131 Of the Dogge and the Asse.

A Bandog (which is able to vanquish not only Wolues, but also Beares) did iourneye a long way with an Asse which caryed a sacke full of bread. As they went on their way, a tempest arose, then the Asse hapned on a medow, where with good grasse he filled his belly full: but the Dog desired the Asse to giue him a little peece of bread least he sterued: he not only denyed him that, but also scoffingly counselled him to feed on grasse with him. In the meane time the Asse espying the Wolfe comming, besoughte the dogge to aide him. Nay (quod he) thou didst counsell me to feede on grasse to slake my hunger, so I will thee to defende thy selfe with thy iron heeles against the Wolfe.

MOR. They which aide not them which neede helpe, are wont to be destitute of the succoure of others in the time of neede.

Faultes punished.

132 Of a wicked man and the Diuel.

A Wicked man hauing committed many heynous offences, for which he was often apprehended and committed to prison, where he was kept very straightly, besought the helpe of a Diuel, which often had aided and deliuered him out of trouble. At lengthe he was taken againe, who as

(as he wonted) required succoure of the Diuell: who came to him, carying a gret bundel of shoes on his shoulders and saide, friende, I can helpe thee no longer, for I haue trotted to so manye places for thy deliueraunce, that I haue worne out all these shoes, and I haue no money left me to bye any more, wherefore thou muste nedes perysshe.

MOR. Let vs not beleeue alwayes to scape scotfree with our faultes.

Familiaritie.

133 Of a Camell.

WHat time the Camel was first seene, he was much dreaded, and bycause of hys hugenesse, men fled from him. But in processe of time, his tamenesse being knowen, they toke a good hart & came to him: afterward vnderstanding the beastes courage, they so farre forthe despised hym, that they put a bytte in hys mouth, and deliuered him to be driuen by boyes.

MOR. Custome and dayly companie, make terrible things to be little set by.

134 Of the Foxe and the Lyon.

THere was a Foxe which had not ben vsed to the sight of the Lion, whome when he sawe by chaunce once or twise, he quaked for feare & fled away: As he met him the third time, he stood nothing in doubt, but approched & saluted him.

MOR. Familiar conuersation maketh men bolde, euen with those whom they were afrayde afore to loke on.

Feare.

135 Of the Egle

THe Egle for his beautie preferred him self before all other birdes, which thing all dyd affirme that it was true, but the pecock said to him self: the feathers make thee not beautiful, but thy bill and thy talandes, bicause none of vs dare contende with thee aboute their beautie for feare of them.

MOR. Myghtier mens affaires are praysed of many, more for feare than truth.

136 Of a Dog fearing the Rayne.

A Certein Dog as ofte as it rayned, durste not come forth of the house, and beeing demaunded of an other Dog why he did so, aunswered: bicause somtime I was scalded wyth hot water.

MOR. They which haue tasted of great euils. are afrayde of the smallest.

137 Of a Cock.

A Cock beeing taken by a Fore, escaped from him very hardely. Not long after, he sawe a Fores skin, where with being sore afraide, ran away, whom other birdes mocked that he was afraid of nothing. Ah (quod he) if ye had ben in the Fores gripes as I haue ben, ye would be afrayd

of

of hys swete steps, how much more his skyn.

MOR. They which haue escaped great daungers, dread the lsast.

Flatterie.

138 Of a sick man and a Phisitian.

A Sick man being demaunded of the Phisitiã how he did, aunswered: that he swette more than næded. Wel (quod the Phisitian) that is good. The second time being asked, how he did said: I shiuer and quake sore: that is good (quod ỹ other.) The third time he demaunded his pacient as before, who aunswered, that he hadde the dropsy: that is also good sayde the Phisitian. Thẽ one of the houhold asked him how he did: in faith (quod he) through so many good thyngs I perish.

MOR. We ought chiefly to abhor them which only speake to delight the eare.

Fellowship of Women.

139 Of a man and his two wiues.

A Certain man of middle age being daintily brought vp, whose hair was half black halfe gray, maried two wiues at once in ỹ spring time whereof the one was yong, the other old, which both dwelled togither in one house: the elder bicause she wold allure him only to loue hir, dayly kemmed his head, & plucked out the black hairs. The yonger likewise (bicause she would entise him to hir, from the olde womans companie)

plucked out his white haires. At length between them, they had plucked off so much haire, that he became balde and a common mocking stocke.

MOR. Nothing is better for olde men, than to leaue the companie of women, especially those that be yong, except he will be cloyed.

Flying of daunger.

140 Of a Souldiour.

A Certein Souldiour being bidden of his fellowes, to helpe them at a certeine Citie of *Italie*, whiche fell awaye from the king of *Fraunce*, aunswered them: If the right Lorde of the soyle shall besiege the Citie, who shall bring vs helpe? They sayde: The king of *Fraunce*. Then the Souldioure climed vp on a Tombe & cryed thrice with loud voyce, O king of *Fraunce*, but when no answere was giuen him, he turned to them that bad him, saying: I wil not come thither, when he that should help me can not heare me requiring ayde. The other whiche wente thither, were besieged of the Lorde of the towne, which being won, they were taken and killed.

MOR. They are fooles which like Parebrains put them selues in daunger.

Fellowship.

141 Of Trauailers.

TWo men iourneid together, wherof the one founde an Axe, the other warned him that he should not saie, I haue found, but we haue founde.

founde. Straight after, as they came togither to those which had lost it, he which had the Are, following his fellowe whych iourneyed with him, sayd: we are vndone, nay (quoth the other) saye I am vndone not wee: for when thou foundest the Are, thou didst saye, I haue founde, not wee.

MOR. They which were no partners in prosperitie, are no sure frendes in miserie.

Fighting.

142 Of the Lyon and a Beare.

A Lion and a Beare hauing got a Bindcalfe did fight together for him. When they had long fought and were giddy & wearie, they laye downe to rest. But the Fore went aboute them, and seing them layde flat with the Bindcalfe in the midst, ran betweene them and toke away the Calfe, they might see him, but could not arise, wherefore they sayde: what foles are wee to labor for the Fore?

MOR. Foles laye the poles, but wise men haue the fishes.

Follie.

143 Of a rich man and his seruaunt.

A Riche man had a dunhead to his seruaunt, whome hee vsed to call the kyng of foles: He being often offended with his words, thought he would be euen with his maister, and on a time he turned agayne to him and sayde: I

wold I were King of fooles, then in al the world there were no greter kingdome than mine, yea and thou also shouldest bee in subiection to mee.

MOR. All things are full of follie.

Fooles.

144 Of a woman that bet hir Husband.

A Certen Woman of a manly courage, had shrewdly beaten hir husband, which was a coward and dolte, bicause the Kight had stollen one of the chikens, which she going forth lefte him to tende: wherefore when his Wife was absent agayn, he tyed al the chickens to one thread, and kept them more diligently, least the Kight should snatche any of them which he was put in trust to kæpe: but the Kight comming sodenly, caughte one in his clawes, whiche as he woulde haue caried away, he drew vp al the rest togither into the Aire. This wretched husbande remembring that for one chicken lost he was yll handled of his wife, was afrayd of more mischief to come, and thought it therfore better to die thã to trye hys wiues fury againe. Now this wittie woman had put certen figs into a little pot, wel dressed wyth hony and swæt spices, whereof she warned hir wise husbande, whose lickerousnesse she feared, that he should not tast thereof, bicause present poyson was in them. Hir husband willing to die, dyd eate vp al the figs, supposing that to be

to be the beſt way to die and to eſcape his wiues anger. When the woman came home & knewe that the Kight had ſnatched away al hir chickēs, ſhe toke vp a ſtaffe and determined to beate hir husband, bicauſe he kepte the chickens ſo yll: to whome hir ſolish husband ſaid: I praye thee wife beate me not nowe beeing readye to die, for I haue eaten vp all the poyſon in the glaſſe, to puniſhe my ſelfe for my faulte. Then the woman turning hir anger into laughter, forgaue hir husbande, which for kæping hir chickens yll, otherwiſe contented hir.

MOR Ther is no fit remedie againſt fooles.

145 Of Fishers.

SOmtime Fiſhers went a fiſhing: wherwith beeing weary and had caught nothing, they were very ſorie and intended to depart, forthwith a Tuny beeing chaſed by an other greate fiſhe, ſkipped into their boate, whom they toke and departed merily.

MOR. Fortune commonly giueth that, which by cunning can not be got.

Fortune frowneth on the poore.

146 Of a rich man and a poore.

A Certein man beeing marueilous weary of the greate abundance of hys ryches, offered a begger an. 100. crowns if he would go to Fortune (which dwelt in ỳ furtheſt partes of

the twelue) and beseeche hir in his name to bestowe no more goods vppon him. The poore man being agast bicause of the trauail of so long a iourney, refused at the firste, but afterwarde changing his mynde, & promising that he would goe, the ryche man saide he woulde gyue but .90. The poore man supposing it to be a small reward for so great paynes, first would not agree therevnto, but after requiring .90. the riche man could hardly be persuaded to giue him .80. The begger refusing that summe, and after requiring it, the other rebated alwayes ten from the number which he offred, til it came but to ten pieces. At length ỳ begger, which refused .100. Crowns, being forced by pouertie, toke the .10. Crownes, and wente vnto Fortune, whome with manye praiers he besought to giue no more goods to the rich man, but rather that she would be bountiful to him, whiche from his tender age had lyued in continuall pouertie, whom fortune aunswered: I haue determined to double yea & treble ỳ riche mans goods which sente thee. Whether he will or not, but thee will I make to lyue continually in pouertie: besides that, thou shouldest neuer haue had the .10. Crowns which thou receyuedst, had I not ben very fast aslepe.

MOR. Againste a miserable person Fortune alwayes frowneth, but to a fortunate person shee

is

is continually beneficial euen against his wil.

Friendes.

147 Of a Phisitian.

A Phisitian hauing the cure of a sicke man, whose chaunce was to die, sayde to them whiche caried the corps, this man if he had refrayned wine and taken clisters, had bin aliue at this day: then one of them that were by answered: Sir your aduise should haue ben shewed when it mighte haue done good, and not nowe when it is to late to call him back.

MOR. Friends should helpe in time of néede.

148 Of the Countryman and the Mouse.

THere was a Countryman very poore, but yet so merie conceyted, that in his moste miserie he forgot not his naturall pleasauntnesse. It happened that his ferme house by chaunce was set on fire, which burned so sore, ỳ he mistrusted the quenching, which wyth heauye chéere he beheld. In ỳ mean time he espied a Mouse running out of the ferme, which made hast to escape burning. The Countriman forgetting his losse, ran after the mouse, & caught him, flong him into the midst of the fire, saying: Thou vnthākful beast, in tyme of my prosperytie thou dwelledst wyth me, nowe bicause Fortune is chaunged, thou hast lefte my house.

MOR. Those are no true frẽnds which cleaue to thée like a burre in thy felicitie, but in aduersitie swiftly run away.

149 Of the Lion and the Hogge.

THe Lion intended to gette him a companion, wherupõ many beasts desired to be matched with him, yea and instantly required it, but hée set light by them, & chose only the Hog into hys fellowship, whereof being demaunded the cause, answered, this beast is so faithfull that he neuer forsaketh his friends or fellowes in the greatest daunger that can be.

MOR. Wée séeke the friendship of those men which in time of néed cleaue to vs, and not those which giue vs the slippe.

Friendship fayned.

150 Of the Dog that deuoured the shepe.

A Certen shepherd gaue his Dog charge ouer his shéepe to looke to them, for whiche he fed him with the best meats. Neuerthelesse the Dog often killed a shéepe & deuoured him, which when the shepheard had espyed, caught the Dog and wold haue kylled him. Why (quod the dog) wouldest thou destroy me? I am one of thy houshold, slay the wolfe rather which continually lyeth in waite to destroy thy shæp. Nay (quod the shepheard) I thinke thée rather worthy of death than the Wolfe, for hée is myne open enimie,

but

but thou vnder the colour of friendship, dost daily decrease my flocke.

MOR. They are more greeuously to be punished whiche vnder the pretence of frienship do hurt vs, than those whiche shewe them selues to be our open enimies.

Gayne.

151 Of the Larke.

A Larke being caught in a net, wept and said: Wo is me wretch and vnhappy birde, for I haue taken frō no man either golde, siluer, or any other thing, but for a grain of corne I die.

MOR. This fable is against those which for a trifling gayne put them selues in daunger.

152 Of a wilde Asse.

A Wilde Asse seing a tame Asse in a sūny place, wēt to him & accoūted him blissed, because he had good fēding & was in good liking: afterwards seing him beare burthens, & the horsekēper follow, striking him with a staffe, he sayd, I thinke thē nowe no more happie, for I sē that with much sorrow thou enioyest this felicitie.

MOR Gaine ful of miserie and daunger, is not to be followed. *Gifres.*

153 Of a Countryman and a Counseller.

A Certeine Countryman bēing in lawe vp to the eares, came to a Counseller, to the ende that by hys helpe he might wynde himselfe out

oute of the lawe. But his Counseller bëeing otherwise occupied, sente him worde that he had no leysure to talke with him now, praying him to returne an other time. The Countreyman accounting him for his sure friende, came often, but could not speake with him. At length he returned againe and broughte with him a yong sucking Kidde and fatte, with whiche he stoode at the Lawyers gate, and often plucked him to make him bleate: the Porter (whom his maister commaunded to open the gates to them that brought presentes) hearing the voyce of the Kid, streight way opened the gate, and bad him come in: Then the Countryman turned to the Kyd, & sayde: I thanke thee my little Kyd, for thou arte the cause that I come in so lightly.

MOR. Nothing is so harde but with giftes it is mollifyed.

154 Of Iupiter.

WHat tyme that Iupiter made a feast at a maryage, all beastes brought in their presents, euery one after his abilitie, among whom the Serpēt was with a rose in his mouth, which he offered: Iupiter sëeing him, sayd aloude, euery mans beneuolence I willingly accept, but thine in no wise I will receyue.

MOR The wise man may well gesse that the wicked offer nothing without a craftie pretence.

Gluttonie.

Gluttonie.

155 Of Flies.

FLies flew into a hole ful of hony, wherof they did eate: their feete stuck fast therin, that they could not escape, who being nyghe choaked, sayde: Ah wretches, whiche for a little meat doe perysshe.

MOR. Gluttonye is the cause of muche euyll to many.

Glorying.

156 Of the Egle and the Rauen.

AN Egle came downe from an high rock and light one a Lambes back, whiche thing the Rauen seeing, desired to counterfet him in hys dooings, and discended vppon a Ram, where bicause he stuck faste, he was caught and cast out to play withall.

MOR. Let no man account of himselfe by an other mans manhoode, but by hys owne power. Cut thy cote after thy cloth.

God knoweth all.

157 Of two yong men.

TWo yong men came into a Cookes shoppe as though they woulde haue bought meate, the Cooke beeing occupied, the one stole a piece of meate out of the basket, and gaue it hys fellow to hide vnder his garment: the Cooke perceiuing that a peece of flesshe was gone, accused them

them both of theft: then he that toke it, swore by Iupiter, he had it not: the other that had it, swore that he toke it not. Well (quod the Toke) the theefe I know not, but he that you haue sworne by, both sawe and knoweth the theefe.

MOR. If we haue ought offended, men know it not straight way, but God that rideth on the heauens, & beholdeth the depthes of the sea, seeth al things: if men woulde remember this, they woulde offend lesse.

Goodes euill gotten.

158 Of Mony.

SOmtime Money beeing demaũded of vertue, why she rather went to the euil thã the good, aunswered: bicause good men brought vp in thy schole neuer learned to lye and forswere, & to occupie vsurie, & to rob others, for these things are wont to draw me vnto them: forsooth (quod vertue) I had rather that my scholers lyued in pouertie, than they should defile thẽ selues with these vices, for both of them haue a short ende: ỹ good leauing euerlasting glorie vpon earth, flie vp to the kingdome of heauen: but the euill with slaunder ynough, leauing their riches, shall goe downe to the bottome of Hell.

MOR. Gather riches after no yll way, for it will not onely bring in this lyfe an euill report, but also after death perpetuall torment.

159 Of

159 Of a Gote and a Vine.

THe Vine saide to the Gote, thou hurtest me by shering my leaues: thou knowest I am no grasse, but though thou do me this harme, I wil prouide great plentie of Wyne to sacrifice thee to the Gods.

MOR. Commonly a man helpeth him, to whome he would do some mischiefe.

Good turnes.

160 Of the Ant.

AN Ant being thirstie cam to a wel to drink, wherin by mischaunce he fel, which a Doue a far off espying, caste downe a bough from an high tree, and holpe him: the Ant clymed vp theron, and escaped. Immediatly after, a Fouler set vp his nets to catche the Doue: then the Ant for to recompence his benefactoure, came softely stealing on the Fouler, & bit his foote, whereby the Doue flew away.

MOR. We must requite a good turn with ỹ like.

Great talkers.

161 Of Mise that Would hang a bell about a Cats neck.

THe Mise assembled together & toke counsel by what policy or cũning they might escape ỹ cats wiles: thẽ one which in age & experience passed the rest, saide: I haue founde a waye whiche shall saue vs harmeles from so great dan-

dangers, if yée will be ruled by mée: let vs hang a Bell about hir necke, by the sounde whereof, wée shall know and perceyue the comming of the Catte: then all with one voyce commended his counsell as good, and sayde, they must so doe. Then an other elder than the rest start vp, commaunding silence, and sayde: I also allowe thys opynion, but who will be so hardie, that dare hang the Bell about the Catts necke? but when euery one refused to doe it, their talke was in vayne.

MOR. Many cõmend those things that ought to be don, but few are found to execute the same.

Griefe for sodaine chaunce.

162 Of Fishers

ON a tyme Fishers drewe their nets out of the sea, which they perceiuing to be heauie, reioyced gretly, supposing they had a great multitude of Fishes, but whẽ they drew the net to land and found a great stone but few Fishes, they wared heauie, not for the smal number, but bicause it fel otherwise out than they iudged: thẽ one of the company being an aũcient man said: let vs not be grieued, for sorow we waiteth vpon pleasure, & therfore we ought to be sory in some thing, bicause we reioyced so much before.

MOR. We ought not to be greued, being defeated of our purpose.

Hastinesse.

163 Of the Wolfe and the Sowe.

As a Sowe was ready to farrow, the Wolfe came vnto hir, promysing to be safegard to hir yong Pigs: she answered, of thy seruice I haue no neede; but if thou wilt be accounted religious, or shew mee any pleasure, I pray thee depart further from mee, for with thyne absence thy seruice shall stande mee in better stede than with thy presence.

MOR. All men deserue no credit in al things: for many pramise their endeuor not for thy sake, but for their owne commoditie.

164 Of a Cat.

A Certein man had a great Cheese in a coffer, which a Mouse hadde tasted, therefore by the counsel of a friend of his, he shut in the Cat ther, which after she had killed the Mouse, deuoured the whole Cheese.

MOR. Those ought to be no kepers, which can no lesse hurt vs than our enimies.

Hastie credit.

165 Of a Man that would try his Wyues mynde.

A Certein crafty man desirous to vnderstande his wiues mynd, because she had often sayde that so verely she loued him, y if shee myght with shee would redeeme his life with hir death, ye wil-

lingly let fal vpõ both their fæte a burning ſtick. Then the woman bæing in payne, and forgetting the loue ſhe bare to hir huſvande, did ſhake off the burning ſtick from hir fæte onely.

MOR. Credite not women when they ſaye they loue their huſbands better than themſelues.

166 Of the Cock and the Capon.

A Cock & a Capon dwelled together in a poultry houſe, but the cock was lord of the Hens, and the Capon fed amongſt them: It happened ỳ a Fore caught this Cock, and deuoured him, and his comb he touched not, but kept it ſafe & brought it to the Capon, ſaying: O brother capon, thy fellow is dead, wherfore I haue brought thæ his combe euen for pure loue which I beare to thæ, now if it pleaſe thæ to come down, I wil crown thæ, that thou mayſt take the regiment of the hens as the cock did: the Capon being ambitious and grædie of promotion, flew downe from hys roſt, and came to the Fox, who reioycing therof, caught the Capon incontinent, and killed him.

MOR. Take hede howe thou credit al men.

167 Of the Fouler and the Larke.

A Fowler ſet his nettes for birdes, whome the Larke a far off eſpying, aſked him what hée did, he aunſwered, that he built a Citie, then he went a good way back, and hid himſelf: the larke

crediting

crediting his words came to the net & was take: to it the Fouler ran, to whom the Larke sayde: Friend if thou build such a Citie, thou shalt find fewe dwellers therin.

MOR. Houses and Cities then chiefly become desolate, when the Rulers are busy bodies.

Haste maketh waste.

168 Of Goose.

THere was a Gwse which day by day laide a golden Egge: hir maister desirous in al the haste to be rich, killed the Gwse, hoping that ther was some hidden treasure within hir: and then finding hir emptie, the wretch was amazed and after mourned and sighed, that he had loste both his hope and substance.

MOR. We must measure our affections and that we be not to hastie, for haste maketh waste, & he that al would haue, sometime loseth all.

Harlots.

169 Of a woman and hir Louer.

A Lewd woman wepte bitterly for hir louer ready to departe from hir, whome she had nere polled of al that he had: whervpon hir neyghbour demaunded the cause why she wepte so comfortelle, forsoth (quod shee) his departing doth not greue me, but the cloke which I lefte him to put on.

MOR. Harlots loue not their louers, but their money.

Hatred.

170. Of a Serpent and a Husbandman.

A Serpent lurking in ỹ entry of a husbandmans house, slue his boy, for whome his parents mourned much, but his father for sorow toke an axe, went out and would haue killed the Serpent, ỹ husbandman seeing him loke vp, made hast to strike him, but he missed him, for he stroke the mouth of his hole: whē the serpent was gon in and the husbandman thynking that he had forgot the wrong, he came and sette bread and salte before the hole, but the Serpent softely hissing, saide: Hereafter neyther trust or friendship shal be betwene vs as long as I see a stone and thou thy sonnes graue.

MOR. None forgetteth hatred or vengeaunce as long as he seeth the cause of his greefe.

171. Of a man and a woman twice maried.

A Certein man hauing buried his wife, whiche he loued well, and maried a widowe whiche dayly laide in his dish the manlynesse of hir former husband: he bicause he would be euen with hir, dasht in hir teeth his other wiues honest behauiour and chast lyuing. It hapned on a time, when she was angry, a begger came to the dore and asked their almes, to whom she gaue a peece of Capon which she for hir owne supper and hir husbands boyled, saying: I giue thee this for the soule

soule of my first husband: Yt good man hearing that, called the poore man and gaue him the rest of the Capō, saying: I giue thee this for the soule of my wife that is dead: by which means either spyting other, at length hadde nothing for their supper.

MOR. We must not fight with those that can reuenge their quarell.

Helpe in neede.

172 Of the Countryman and the Horse.

A Coūtrymā drawe by the way a spare horse, and an Asse sore laden with packs, the Asse beeing weary with trauayling, prayed the Horse if he would saue his life, to ease him somwhat of his burthen, the Horse thought skorne & denied his helpe: It hapned as they trauayled on in their iourney, the Asse being ouerladen, fel vnder his burthen & dyed, then his maister layd all the Asses burthen and eke the skin vpon the horse, wherewithal his back began to crack: Ah wretch y I am, sayd the Horse, I am thus iustly serued, bicause that lately I refused to helpe the poore laboring Asse.

MOR. We must helpe our friends that are in miserie, for parte of our rising our country claymeth, and part our friendes.

Heritage.

173 Of a Pig and his fathers wil.

A Pig wept bitterly for ẏ deth of his parents, but whē he had red his wil and found that a great heap of Acornes & many bushels of meale were left him, he held his peace: and being asked why he wept no more, answered: ẏ meals and the Acornes hath stopped my mouth.

MOR. A great heritage causeth the heirs quickly to leaue their mourning.

Hipocrisie.

174 Of the Cockatrice and Seawolfe.

THe Cockatrice on a time went to ẏ sea side in the clothing of a Monke, & called to him the Wolfe, saying: O brother, since thou wast marked with the signe of the crosse, thou art become a perfect Christian, I pray thee therfore come vnto mee, and instruct me in the fayth of Christ, that I may be baptized, & thereby escape euerlasting iudgement, and haue fruition of eternall ioye. The Wolfe fithe marking hym well and knowing what he was, sayde: O thou hipocrite, a coule maketh not a frier, thy wordes are full of wickednesse and craft, neyther intendest thou to be baptized of me, but rather thou wouldest beguyle & payson mee: therefore I will not heare thee, and forthwith hee swam away, & left him all ashamed.

MOR. Beware of those which come in sheepes clothing outwardly, but inwardly are rauening Wolues.

Hunger.

Hunger.

175 Of a Lynnet.

A Certayne Linnet was kept vp daintily by a rich man, who much delighted in his singing. It happened in time of dearth, that many poore birds came to the Linnet and asked his almes, but nothing would he giue them, saue of the fragments and broken meate that was lefte, which he cared not for, but the birdes reioysing thereof, eate it vp sweetly.

MOR. It is an yll dysh, which a man will refuse when he is hungry.

Honor.

176 Of a Mule.

A Mule being fat and pricked with prouẽder, cryed aloude and sayd: My father is a swifte running horse, & I am altogether like him, but once when he should nedes run, and in running stayed, he straight way remembred that he was an Asses foale.

MOR. Though time bring a man to promotion, yet ought he not to forget his estate, for thys lyfe is vnstable.

177 Of a king and Apes.

A Certaine King of Ægipt appoynted Apes to be taught to daunce, whichs as no beast is of liker fauoure to a man, so none counterfayteth

better or willinglier a mã in his doings. They hauing learned very quickly the art of daũcing, on a daye appoynted they began to daunce, and were clad in the richest purple. Their daunçing delighted the cõpanie a long time, vntil a merye conceited fellow cast down amongst them nuts, which he priuily hadde caried in his bosome: the Apes had no soner seene the nuts, but forgetting the daunces, became as they were afore time, of dauncers, Apes, byting and tearing their clothes in pieces, and fighting together for their nuts, not without great laughter of the beholders.

MOR. The giftes of Fortune chaunge not a mans disposition.

Hope.

178 Of Oxen.

A Yeoman entred the stable and sawe the Oxen skipping for ioy, he therefore asked them the cause of their ioy, they answered: Our hope is to spend this day in the good leysnes. Why (quod he) what thing hath brought you to this hope? We dreamed said they, it should be so: Ah (quod he) giue no credit to such dreames, which you are like to find vntrue, for I dreamed that ye should plough to day, and mens dreams are wont to be truer than beastes.

MOR. Nothing is so soone begyled, as the hope of men.

179 Of

179 Of a Hogge.

A Hogge was blamed of a sheepe that he yelded no profit to his maister, of whom he was so diligently fed: seeing they gaue him milk, woll, and lambes. He answered: when I am dead my fruit commeth in, for he feedeth me for a purpose.

MOR. None will take paines without hope of reward.

180 Of a man which hid a treasure.

A Certein rich man hid a treasure in the wood, whereof none knewe but hys Godfather, whō he greatly trusted. But when he came within fewe dayes after to see it: he found that it was digged vp and caried away: he therfore iudged (as it was in deede) that his Godfather had takē it away: he went & spake with him, saying: Godfather, I will also hide a 1000. crownes more wher my treasure is. He being desirous to gain more, brought againe the treasure and layde it where it was, when the true owner came shortly after thither and founde it, he toke it home with him and went to his Godfather and saide: Thou promisse breaker, bestowe no more labor in vaine to go to the treasure, for thou shalt find it no more.

MOR. It is an easie thing to deceyue a couetous man with hope of more money.

Humilitie.

181 Of the Pigarde and the Egle

THe Pigarde sometime being pursued by a Hauke, flyed to the Egle for sauegard, saying: Thou art great and mercifull, therfore came I to thee for ayde and succoure, whiche am small & weake, crauing that I may be vnder the shadow of thy winges, to defend me from the furie of my enimie. The Egle moued with pittie & compassion, sayd: Bicause of thy lowlinesse and imbecillicie abyde with mee, and feare nothing as long as thou art in my companie.

MOR. They that are mightie, ought to defend the meeke and lowly.

Heart.

182 Of a man stoned.

A Certaine man beeing stoned to death of the people, rose againe: who being asked of ons what did most greeue him in that stoning, said: Nothing so much as the stone which one did throw whō I supposed to be my friend, although it touched me not.

MOR. The hurte done by our friendes doth more greue, than that which our enimies doe.

Hurtfull gaine.

183 Of a Rauen and a Serpent.

A Rauen lacking meate, see a Serpent sleeping on a sunnie banke, at whom he stowe downe

and

and caught him vp: who turned againe and byt him: the Rauen therwith nigh deade sayde: Ah wretch that I am, which haue founde such gayne whereof I perysshe.

MOR. This fable is against him, which by finding a tresure, hath put him in daũger of his life.

Hurtfull things.

184 Of a poore man.

A Certain powre man had nothing but a house vnderset with shores, which was like to fal. It happened on a time as he returned from the fieldes, he founde it fallen, and bicause he had not wherwith to set it vp again, he was so much troubled in his mynd, that he fell to mourning & wæping out of measure. But as this powre man thus made moane, he espied a brasen pot, which many years had ben hidde̅ in ẏ wal, lying amõg the stones and rubbish, which when he had take̅ vp and opened, he found it ful of gold, wherwith his hart hopping for ioy, he left off his wæping.

MOR. Sometime that we thinke hurtful, turneth to our great profite and commoditie.

Festing.

185 Of a learned man not esteemed.

A Certaine learned man bæing bidden to the feaste of a Prince, and commaunded to sitte downe

down in the nethermost roomes, when the other guestes had great fishes sette before them, but to him very small ones, he didde eate none, but put them one after an other to his mouth, then to hys ears, as though he would demaund somthing of them, and after layd them downe whole and vntouched in the dishes again: whom the maister of the feast asked why he did so? he aunswered, two yeare agoe in these parties my father through shipwracke was cast away, and what became of his body I coulde not afterwardrs knowe, I dyd therfore demaūd of these little fishes if they cold tel any tydings of him, but they aunswered that time they were not bred: wherfore I must aske the greater fishes. The Prince hearing so merie a saying, commaunded of the greater fishes to be set before him, & euer after he placed him among his chiefest guestes.

MOR. Amongst vnlearned men, learning is not so profitable as to the learned is pleasaunt and mery talke.

Ignorance.

186 Of a Phisitian.

AN olde Woman being troubled with pain of hir eyes, bargained with a Phisitian for a certaine sum of money to pay him if he healed hir: if not, he should haue nothing. The phisitian went about his cure, who dayly came and anoynted

noynted hir eyes, but she (that houre he dressed hir) could see nothing, then he at his departure, caried some thing out of the house. The olde woman see hir stuff dayly decrease, so that when she was healed, scarse any thing was left, to whome when the Phisitian came and required his bargain, bicause she could see clearely, and thereof brought witnesses, she saide: Truely I rather see lesse than before, for when I was blind I coulde see much stuf in my house, but now that I can see as thou saist, I perceue nothing of ỹ which I had.

MOR. Wicked persons not knowing what they doe, speake often against them selues.

187 Of a Dog.

A Certein man had two Dogs, wherof the one he taught to hunt, ỹ other to kepe hys house, if it chaunced the hounde to catche any thing, he which kept within was partaker thereof, the other being offended, cast oft in his felowes teeth that he dayly toke paynes, and the other did nothing, and yet he was fed with his trauaile: his fellowe aunswered and saide; Blame not mee but my Maister, which neuer taught me to labor, but to eate that an other hath swet for.

MOR. Yong men which knowe nothing, are not to be blamed, seeing their Parentes brought them vp so.

188 of

Immoderateneſſe.

188 Of Sheepe waſting Corne.

A Husbandman complayned that the ſheepe deſtroied al his Corne, wherupon Iupiter commaunded the ſheep to fæd temperately, and bicauſe they obeyed not his will, the Wolfe was appoynted to afflicte them moderately. But when the ſhepherd complayned that al hys flock was killed by the Wolf, Iupiter was offended, & bad the Hunter kyll the Wolfe, which thing hæ quickly dyd.

MOR. No immoderate thing is continuall.

Impoſſible promiſes.

189 Of the Owle and the Larke.

THe Larke came to the Owle and sayde: Deare ſiſter, I praye thee beare me cõpanie to morowe at noons, for my louer deſireth to ſæ me by Sunne light: Nowe if I be matched with thee, I ſhal ſæm more beutiful. The Owle promiſed to be ther, for he was aſhamed to ſtick with hir for ſo ſmal a trifle. When day was vp & the Sun did ſhine very cleare, the Larke wayted for him, but the Owle durſt not appeare by Sun light, bicauſe ſhe could not ſæ, and therfore came not, wherwith the larke being offended, alwayes after abhorred & purſued hir: wherefore the Owle flieth not by day for feare of the lark, but ſæketh his meate by nyght.

MOR. None ought to promiſe that which he

can

can not perfourme.

190 Of the Reede.

THe Réede was displeased ẏ not onely al other trees, but sometime grasse did beare a nest, and he only of that honor was depriued: he therfore prayed a litle bird to build hir nest vpō him, so would I (quod she) but I mistrust thy inconstancie, for I wil not build my childrens house vpon so ticklish a foundation.

MOR. We oughte not to commit our selues or our children to inconstant persons.

191 Of the Eele.

THe Eele saide to the Serpent, why do men pursue mée rather than thée, séeing we are so néere kin and so like? Mary (quod he) If they hunt mée, they seldome escape scotfrée.

MOR They are least hurte, whiche vse to reuenge their iniuries.

Innocencie.

192 Of the Crowe and the Sheepe.

A Crowe lighted on a shéepes backe & made a great noyse, then said the shéep: If ẏ shuldest do so to a dog, thou mightest chaunce catche copper. Yea (said the Crow) I know with whom I deale, for I am to the pacient gréeuous, and to the angry pleasaunt.

MOR The wicked striue continually with the féeble and simple folks: the innocent is troden

vnder

vnder foote, but no man gainesayeth the vngodly, if he be stout.

Inough hath none.

193 Of the Ape and the Foxe.

THe Ape prayed the Fox to giue him a piece of his taile to couer his buttockes withall, bicause that to him was a burthen, woulde stande him in good stede and do him much worship. The Fore aunswered and said, that she had nothing too muche, and she had rather sweep the ground therewith, than it should couer the Apes buttockes.

MOR. Some haue great scarcitie, and some haue great plentie, yet fewe rich men are so well bent as to helpe the poore with any thing of their excesse and superfluitie.

Vaine ioye.

194 Of the Frogs and the Sunne.

THe Frogges reioysed at the mariage of the Sun, to whom one sayd: O wretched kind, if we onely feare the Sunne beames, who will abyde hym if he gette children?

MOR. This fable is agaynst those, which ignorauntly reioyce at their owne harme.

195 Of a Wolfe fallen into a pit.

A Fox espying a Wolfe fallen into a hole, did laugh, & reioysing skipped about the brinkes of the Pit, calling him foolish beast, which would

not

not beware of mens deceits. As he thus wantō ly scoffed, the earth fayled, and caried him heade long in also: whome the Wolfe seeing to fall saide: I shall nowe carye a great comfort of my death to hell, because I see the Fore (which mocked me) perishe with mee.

MOR. We ought not reioyce at anothers miserie, seing we may fal into the same likewise.

196 Of two Hogs.

A Certain man had two Hogges which bare so mortal hatred one toward an other, that daily they toze eche other with their teeth: but whē their Maister killed one of them, the other was wonderful glad, seeing his enimie should dye incontinent: within fewe dayes after, when hee him selfe was drawen to deathe, he tormented him selfe, saying: Woe is me wretch, why did I so reioyce ouer my enimies death, whom so sone I followe to the same ende?

MOR. None ought to reioyce, no not ouer the death of his enimie, seeing it is euident that all must dye.

Judging outwardly.

197 Of a Wolfe that put on a Sheepes skin.

A Wolfe put on a Sheeps skin, and was conuersant amongst the Sheepe, of whome hee dayly deuoured one, which thing when the shepherd had espied, he hanged him vp in an high

trée, thē other shepherds asked him why he hoong vp a Shéepe: Ah (quod he) the skin as ye sée is a shéepe, but in his déedes he was a Wolfe.

MOR. Men muste not be esteemed after their apparell, but after their works, for many are vnder shéepes skinnes rauening wolues.

198 Of the Elephant.

AS the Lyon passed by the wilde beasts thorough the desert, they made their obeisaunce to him as King of beasts, onely the Elephant bowed not his knée, bicause he coulde not: but some beastes enuying him, reported yll of him to the Lion, he sent for him foorthwith, and sayd: Why art thou so stubborne, that thou doest not thy dutie as the rest? My Lord, according to my power I honoure thée, but I can not knéele bycause I lack knées. The Lion sayde, if thou doo it in thy heart, it suffiseth: wherefore he condemned hys accusers, and promoted the Elephant.

MOR. Wée ought to giue no iudgemente, before the truth be tryed.

Labor.

199 Of an Asse.

THe Asse in the winter season was muche troubled for the extreme colde that he suffered, and that he lyued onely by straw, wherupon he wished for the spring tide, that he might

féede

fede of the swete grasse. When the spring w
come, his master beeing a potter, compelled hy
to carry clay into the workhouse, and wood to t
furnace, and thence to carry bricke & tile into d
uers places: wherwith beeing anoyed, he long
for sommer, hoping then to take his ease wh
his maister was busie in his haruest: but then
caried wheate into the barne, and from then
home, and had no rest: wherfore he thoughte
Autumne were once come, to haue an end of h
trauell: but he could not yet be eased of his tra
uell, but as then caried wine, fruit and wood: the
he desired for frost and snow agayne, that at th
last he might haue some ease of his trauell.

MOR. In this lyfe there is no tyme voyde o
continuall labour.

Learning.

200 Of a Husbandman and a Poet.

A Certayne Husbandman came to a Poet,
whose grounds he tylled, whom bycause he
found alone sitting amongst his bookes, as-
ked hym by what meanes he coulde lyue so so-
lytarie? Mary (quod he) I was not alone afore
thou camest heere.

MOR. Learned men which dayly are in com-
pany of suche as they are, be neuer alone, but
when they are amongst the vnlearned.

201 Of a Riche man vnlearned, and a Poore man learned.

A Certaine man being riche but vnlearned, mocked a learned man which was poore, bycause that he himselfe with his own trauaile had athered much goods, but he which was so lerned as in great penurie: No maruaile (quod hee) bicause thou hast studied to gather riches, but I haue endeuored to get learning, whiche doth far excel ryches. Herevpon fel a contention betwæn the riche man and the learned, whither learning or ryches were more excellent, which coulde not be ended seeing both had many fauorers, but the ryth man had most: At length by this meanes it was knowne that learning excelled ryches, thorough ciuile discorde beeing bothe compelled to liue in banishmēt, when they could cary nothing away with them of their substance they, went away into an other citie, where the learned man was hyred to teach for a great stipende, and had in honour and estimation: but he which was rich through pouertie beeing fayne to beg his breade from dore to dore, confessed that in his opinion he had erred.

MOR. The giftes of Fortune, bicause they passe to and fro, are farre subiect to the giftes of the mynde, whiche are proper and euerlasting.

Learne

Learne by others.

202 Of the Pike and the Tench.

As a certain Fisher angled, he so bayted h hookes that the Fishes coulde not perceiu them, which the Pyke and the Tenche se ing, were very desirous of it: but the Pyke b ing subtil said to the Tench: This bayte sæmet to be good and delicate, yet I thinke it is layde t deceyue fishes withall, therefore let vs forsake least we perysh through the lustes of gluttoni In faythe (quod the Tenche) it were a folly t leaue so good a morsel for feare of nothing: I wi fyrst trye it and make merry with it, and lok thou what wil hap. As he swallowed the bayte he felte the deceite of the hooke and would fayn haue retired, but the Fisher first plucked him vp then the Pyke swam away & said: Let vs learn by our fellowes mischance, leaste we perysh.

MOR. Happie is hée, whome other mens harmes do make to beware.

Leudenesse of women.

203 Of a Ielous man.

A Certayn Ielous man maryed a Wife, who he knew vnhoneste, wherevpon he deliuered hir to a trustie friend of his to kéepe, promising him a great rewarde, if he kept hir so safely, that by no meanes the bonde of wedlocke were broken. When he had tried hir a fewe days and

erceiued that she might hardly be kepte safe, by-
use through hir subteltie he was nighe ouer-
me, went to hir husbande and told him that he
oulde not take so great charge vpon him, seeing
at Argus himself, with an hundred eyes, were
ot able to kéepe hir by constraint: he said more-
uer, if he might be put to choyse, he had rather
y the space of one whole yere, dayly carry into
he fieldes a sacke full of fleas, and turne them
ll to grasse, and bring them home agayne at e-
ening, than one day to haue the charge of a
eude woman.

MOR. No kéeper be he neuer so diligent, can
kéepe safely a wanton minion.

Liberalitie.

204 Of a Liberall man.

A Frank and Liberall man towarde all men, trauelling farre, fell amongst théeues, who standing about him, and ready to slay him, one of them cryed out: kyll not thys man which hathe muche holpen me, for sometime he did not onely receyue me gently into his house, but also nou-ished me béeing sicke, and caused a Phisitian to woke vnto me, with which woordes his felowes relenting, suffered him to depart vnhurt.

MOR. As farre as we may, we should dw good to all men.

Liber-

Libertie.

205 Of the Dog and the Lyon.

A Dog by chaunce met with a Lyon, to whom he sayd merily, what wandrest thou (O miser) through woods and deserts nighe pyned for hunger? Marke howe fatte and trim I am: I neuer take paynes for it, but get it idelly. Truth it is (sayde the Lyon) that thou farest well, yet thou (O fole) art in bondage, serue thou whiche canst serue, for I am free and will not serue.

MOR. In euery thing libertie far excelleth.

Lyers.

206 Of the Shepheard and the Husbande men.

A Boy kepte sheepe in a great Pasture, who three or foure tymes dyd crye in ieste that the Wolfe was come: which thing caused the Husbandmen (out of euery quarter of the Countreis) to assemble there. It chaunced verily, that the Wolfe came at lengthe, and the Boy called for help as before, but they beeing oft deluded, would not once stirre out of their dores, whereby the sheepe were all destroyed.

MOR. He that vseth lying, though he chaunce once to tell a truth, shall not soone be credited.

207 Of Mercurius.

IVpiter commaunded Mercurius to bestowe amongest craftes men the medicine to make

them ly, which when he had wel stamped & measured, he poured it equally vpon euery one The shoemaker only remained, on whō (bicause much of the medicine was lefte) he poured all in the mozter: whereof it came to passe, that all craftes men are liers, but most of all shoemakers.

MOR. This fable is against lying wozkmen.

Like to like.

208 Of an olde man and his Sonne.

A Certaine olde man being thzust out of dooz by his Sonne, lyued in an Hospitall. On a time he espied his Sonne trauayling that way, whom he prayed, that at the least he would send him two towels of al his lynnen, foz which he had swet ful soze. who being at length moued with his Fathers prayers, commaunded a little Boye his sonne, to fetch his Grandfather the linnen that he required. The Boy being witty and worthy of suche a father, brought but one, whome his Father rebuked bicause he brought not two as he was bidden: forsothe (quod he) I keepe the other foz thee, that when thou art olde and liuest in an Hospitall, I myght sende it to thee.

MOR. Loke what loue we beare towardes our Parentes, the same will our childzen beare toward vs.

Lyue

Lyue in thy vocation.

209 Of a Camell.

A Camell being wery of his estate, complayned that the Buls had goodly hornes, but he himself had no defence to resist other beasts He therfore besought Iupiter to giue him horns also: Who laughed at his folish request, wherof not only he was denied, but also had his eares cropped.

MOR. Lette euery man be contente with his calling, for as some hunte after better Fortune, they happen to worse.

210 Of the Asse, the Ape, and the Mole.

THe Asse complayned that he lacked hornes, and the Ape that he wanted a tayle. Peace fooles (quod the Mole) for I am blinde also.

MOR. Some are not content with their estate, but if they wayed wel other mens misfortunes, they would quietlier endure their owne.

Loue of money.

211 Of a ryche man.

A Ryche man had two daughters, wherof the one died, at whose buriall he hyred women to lament: the other sayde: What wretches are wee, for to vs this mourning belongeth, but wee can not skyll thereof, and they whiche haue nothing to do therewith, how pitifully doe they wayle? To whom hir mother saide: Marueil

not daughter if they lament so, for they doe it bicause of money.

MOR. Some men for loue of money, feare not to picke aduantage from an others miserie.

Madnesse.

212 Of a mad man.

A Certaine mad Man wandring throughe Cities, cried aloud that he had wisdome to sell, then one offered money and required it, to whome he lent a blowe & gaue him a long threed, saying: Thou shalt be wise if thou keepe thee as farre from mad men, as this is long.

MOR. We must haue nothing to do with mad men.

Mad seruaunts.

213 Of a Priest and his Boy.

A Priest giuen to belly good cheere, deliuered to his Boy ten fat thrushes vppon a Spit to be rosted, saying that he should eate them al at a bit, if he let them fall into the ashes. Within a short while after, whē he returned (for he was gone out to do certeine businesse) he founde the boye crying, who being demaunded whye he wept, aunswered, bicause he could eate but nine when they fell into the ashes, requesting that he might not be forced to eate the tenthe, bicause he was ful swolne more than inough. The priest being offended, as well with the madnesse of the

boy,

boy, as bicause he saw that he had lost his supper, led the boy without the threshold of the doze, and shewed him three wayes, saying: Chose which of these thou wilt, for here thou shalt not lodge this night.

MOR. We ought not to keepe mad seruaunts in our house.

Mariage.

214 Of a yong man.

A Certeine yong man which should marrie a wife, being demaunded whither he woulde haue hir, tourned to his frends and neibours present, saying: Why stand ye like dumbe men, why do ye not pray God to help me this day? for if we pray God to help them which nere, where no danger is, how much more ought ye nowe to pray for me to whom so great danger is at hand?

MOR. They which marrie enter into greate danger.

Meane life.

215 Of Iupiter.

IVpiter celebrating a marriage, receiued al beastes vnto the feast, only the Snaile made slowe haste, the cause wherof he marueling at, asked him why he came not to ỹ feast: he answered: My house is deare to me and excellent: wherat Iupiter being angry, gaue sentence that he should cary his house about him.

MOR.

MOR. Some men had rather liue hardly at home, than daintily abroade.

Myght.

216 Of the Wolfe and the Lambe.

AS a Wolfe was drinking at the heade of a spryng, he espied a Lambe far beneath also drynking of the same spryng, wherat grudging ran hastily to the Lamb & roughly rebuked him for troubling ỹ spring. The Lamb trẽbling besought him to shewe compassiõ on him, being therof giltlesse, alleaging that bicause he dranke far beneath him, by no meanes he could trouble his drinking, neyther yet meant it. The Wolfe hauing determined euen at the firste sighte, the deathe of the Lambe, threatned hym most rigorously, saying: Thy labor is in vaine to aske pardon, for thou art allwayes my enimie, thy father, thy mother, and all thy cursed kinred are willingly my foes: but this daye I will be reuenged of thee.

MOR. The mightie if he be desposed to hurte, easely findeth occasion thereto. A small is a great faulte, if a man deale with his Superiours.

Musick.

217 Of a Swanne.

A Ryche man brought vp a Swan and a Goose together, but not both to one purpose, for the one shoulde serue to sing, the other for the table.

When

When the time was come that the Gose should do that for which he was kept vp, it chaunced to be night, so that one could not be knowen from the other, and the Swanne was caried awaye in stead of the Gose, who song a song at the beginning of hir deth, by which she shewed hir nature, and by hir sweete singing escaped death.

MOR. Commonly Musick prolongeth life.

Necessitie.

218 Of a Horseman and a Husbandman.

A Horseman required a Husbandmã to catch a Hare, whiche he toke in his handes and asked the price, and forthwith set spurs to his horse: but the Husbandman sayde: Make no hast, for I will giue it thee for a present.

MOR This fable toucheth those which refuse their owne vpon necessitie.

Negligence of seruants.

219 Of a Man and his Dog.

A Certaine man hauing forgotte to shut the doore wher the Hens rosted: when he arose in the morning, founde that they were all kylled and caried awaye by the Fore: He was wroth therefore with the Dog, because he hadde not well tended hys goods, & bet him sore. Why, (quod he) if thou hast ben negligent in shutting the doore, for whome the Hens layde Egges, and hatched Chickens, is it any maruell if I beeing

in a dead sléepe, and haue no profite by them, did not perceiue the Fore comming?

MOR. We muste neuer hope to haue diligent seruaunts, where the maister is negligent.

Newe things best.

220 Of a Souldiour and his Horse.

There was a Souldiour which had a passing fine horse, and boughte an other in goodnesse nothing like vnto him, whome more nicely he kept than the first: Then said he to his fellow, why dothe my Maister kéepe me passingly aboue thée, séeing I am not to be compared to thée, neyther in comelynesse, strength, nor swiftnesse? He answered him: This is the course of the worlde, that new guestes are best welcome.

MOR. Such is the madnesse of men, that they preferre newe things afore olde, thoughe they be worser.

Obedience.

221 Of the Kid and the Wolfe.

A Gote going abrode to fæde, shut vp hir yong Kid at home, charging him not to open the dore till hir returne: The Wolf by chaunce hearing that, after hir departure knocked at the dore, faining the voice of the Gote, and bad him open it. The Kid perceiuing his pretence, denyed to open the dore, saying: Thoughe thy voyce be like a Gotes, yet I sée a wolf through the chinks.

MOR.

MOR. It is good for children to obey their Parents, yong men to be ruled by age.

Offences vnpunished.

222 Of a Philosopher.

A Philosopher of the secte of Cynicus in chiding beeing stricken, was not onely therewith contented, but also rewarded hym that strake, with a piece of siluer: Which thing when al that were present maruelled at, and said y he was worthy to be beaten ageyne, ah (quod hee) ye knowe not what I haue done nowe, but hereafter ye shall know: not long after as that stryker woulde haue beaten an other (for he hoped to gayne somwhat,) he receyued his deathes wound, and feeling death to come vppon him, he sayd: how much better had it ben for me to haue ben striken again of the Philosopher, than to be rewarded with a siluer peny?

MOR. When offenders escape scot free, it doth them sometime more hurte than punishment.

Ouerhastinesse.

223 Of the Mouse and the Cat.

A flocke of Mise had their abiding in a hollow wal, where out by chaunce peeping, they espyed a Cat, which sat in a chaumber looking grimly, and hanging downe hir heade. Then saide one of them: This beaste seemeth very gentle and simple, for hir countenaunce

preten

pretendeth holinesse, I will therefore go speake with hir, and contract a perfect league of friendeship with hir that shall neuer be broken. When he had so sayde, he came nearer vnto hir, whome the Cat caught & tore in pieces: the other seeing that, sayde: Verily, verily, wee must not credit smoth lookes.

MOR. We must not iudge any man by hys countenaunce, but by his good workes: for in a shæps skyn oft are wrapped rauening Wolues.

Patience for gayne.

224 Of the Sowe and the Dog.

A Sowe mocked a Spaniell, because he vsed to faune on his maister, which so oft had beaten him, and plucked him by the eares, to teache him to hunt. Thou mad body (quod the Dogge) thou knowst not what I haue gained by these stripes, for hereby doe I eate the swæte Partriches and Quayles.

MOR. We must not be græued if our Maister beate vs, for therof illueth plentiful goodnesse.

Patience perforce.

225 Of a Lambe and a Wolfe.

A Lamb standing in an highe place, rayled on the Wolfe as he passed by beneath, calling him naughty beast and rauening, to whom the Wolfe turning sayde: Thou doest not taunt me, but the Towre wheron thou standest.

MOR.

MOR. Some suffer wrong of vile persons, for feare of greater men.

226 Of a Flie.

A Flie by chaunce fell into a flesshe pot, wherin being nigh choked, sayd to himselfe, beholde I haue eate and dronk so much, and so wel washed me, that now being so full, I am content to die.

MOR. A wise man will stoutly beare out that which by no meanes can be auoided.

Parentes.

227 Of the Ape and his two sonnes.

THis reporte is, that if the Ape chance to haue a twin, shée loueth the one, and hateth the other: It came to passe, that shée had two at a clap, who by chaunce being put in feare, bicause shée wold escape the present danger, caried ỹ shée loued in hir armes, which as shée ran hed lõg, shée dashed against a rock, and slue it, the other which shée hated, sat on hir rough back, & went scot frée.

MOR It chaunceth commonly that parentes bring that childe to naughte, whome they make wanton, and whome lesse they cocker, to proue a valiant and good man.

Please euery body.

228 Of an olde man which caried an Asse

IT was talked sometime amongste the Popes Secretaries, that those menne which framed their lyfe after the opinion of the common peo-

ple, were in a miserable bondage, bicause it was impossible to please euery one, seeing they are of sundry iudgements. To which opinion one tolde, that there was an olde man which went to market, with his sonne to sell an Asse, whiche he drawe vnladen before him. As he passed on his way, there were men labouring by in the fields, which blamed the olde man, bicause that neyther he nor his sonne did ride on the Asse which went emptie, seeing the one for his age, the other for his infancie had nede to be caryed. Then the old man sette his sonne on the Asse, and himselfe went by on foote, which thing other seeing, sayde that he doted for letting his sonne ryde whiche was stronger, and he being olde woulde followe on foote: forthwith he chaunged his minde, and sette off his sonne, and ridde him selfe. When he hadde ridden a little further, other mette hym, who blamed him, that he hadde no regarde to the age of his little sonne, but would let him followe him as a drudge, and him selfe being his Father, did ride on the Asse: wherwith he being moued, sette his sonne also on the Asse. Not long after he was asked by other, whose the Asse was: Mary (quod hee) it is mine: then they rebuked hym that he had no pitie on his poore Asse, but to sette two on him, seeing one was sufficient. Then the man being troubled with so sundry opinions,

and

and seeing he coulde not be in quiet, but still wa
checked, he bounde the Asses foure fete togithe
and on a staffe caried him on his owne shoulder
and his sonnes to markette: whereat all menn
wondring, laughed exceedingly, blaming both
their follies, especially the fathers. The old ma
therewith chafed, went to the riuers side, an
caste his Asse bounde into the water, and so loste
him and returned home: by which meanes th
silly olde man desirous to content euery bodye
could please none, but lost his Asse.

Pleasure.

229 Of a Firre tree and the Bushe.

The reporte was sometime, that the Firre tree despised the Bushes, and boasted of his owne tal stature, that he was placed in houses, and to beare a saile in the Shippes: but they low, vile, and good for nothing: then they framed him this answere: thou boastest much (O Firre tree) of thy goodnesse, and scornest our euils, besides this thou concealest thy mischefe, and passest ouer our good fortune, but when thou shalt be cut downe with the axe, howe gladly wouldest thou be like vnto vs which are voide of care?

MOR. Felicitie hath euils to accompany hir, as misery hath good thinges. In summe, this is safe &

side of care, the other is neuer out of feare, nor side of daunger.

Perfection.

230 Of the Sowe and the Bitche.

THe Sowe and the Bitche contended aboute their nobilitie: The Bitche alleaged that of al foure footed beastes shée was the fruteful-est. The Sowe quickly replied, saying: Séeing thou sayste so, knowe thou, that thy Whelpes be borne blinde.

MOR. Things are not iudged by quick spéede, but by full perfection.

Perseueraunce in his vocation.

231 Of the Dog and the Asse.

WHen the Dog fauned on his Lord or the seruaunte, they stroked him with their hands, and made muche of him: which thing the Asse marking wel, sighed déepely, being weary of his estate, yea and he thought it vniustly appointed that the Dog should so be beloued of all men, as to be fed at his maisters table, & thereonto to attaine with ease and play: contrarywise, himselfe to cary packes, to be whipped, to labour without ceassing, and yet neuertheless to be hated of all men: Séeing these things come to passe by fauning, he purposed to folowe that trade of liuing being so profitable: and watching a conuenient time, when his Lorde returned home, bicause he

he woulde put the thing in triall, he ran afore to mæte him: incontinently he lept on him & knocked at him with his hæles. Then his maister cried out for helpe, which thing his seruauntes hearing, ranne spædely to him: and the fœlishe Asse which thought him selfe ciuill and curteous, was well beaten with a staffe.

MOR. All men can not doe all things, neyther all things become all men. Let no man meddle aboue his capacitie, nor goe about that, which he is most vntowardly in.

Policie.

232 Of a Lyon and a Foxe.

A Lion being taken in a snare, endeuoured with all his force to breake the bandes: the harder he plucked, the straighter he was helde. The Foxe hauing an errand that way, and seeing this, sayd: O King, by no strengthe maiste thou escape hence, but by pollicie, for the snare must be lette oute and losed, and not drawne in. Which when the Lion had done, he straightway losed the snare wherewith he was bounde, and escaped free.

MOR. Pollicie is farre better than strength.

Poore and rich.

233 Of a Wolfe being hungry.

A Wolfe in his olde age not able any more to hunte, was sore a hungred, neither coulde he

finde any kinsman or friend which would helpe him with meat. As he therfore wandred through a great wode heauily, he chaunced vpon a deade carcase of an Ore, which he had scarse begon to teare, but a companie of other wolues, rauens, & crowes came thither and prayed him to receiue them as his frends to partake of his pray: Then the Wolfe said to him selfe: beholde me whome lately my brethrē and sonnes regarded not, now strange beasts reuerence, & desire my frendship, but they do not this honor to me, but to the Ore.

MOR. A poore man is hated of al men, but the rich are honoured.

Pouertie praised.

234 Of the Horse and the Harte.

THe Horse kept warre with the Harte, and being often driuen from his meate, and put to the worst, he lamentably desired the aide of men, with whome he came into the field: then he that afore had the ouerthrow, became conqueror: but his enimie being ouercome, and subdued he himselfe became bond to man, faine to carrie him on his backe, and a bit in his mouth. Of this fable writeth Horace.

A Hart in fight excelling much
the horse, from meate him draue,
The strife vvas long, but horse vvas faine,
the helpe of man to craue.

The bit he tooke vvith merry cheere,
straight vanquisht vvas his foe,
His Ryder yet he durst not cast,
nor yet his byt forgoe,
So he that dreadeth pouertie,
and can not vse a meane,
Shall leade his life in seruitude,
and loose his freedome cleane.

Praise not thy selfe.

235 Of the Ape and his yong ones.

IVpiter sent out a precept, commaunding all liuing things to appeare before him, ỹ he might giue iudgement whose offpring were the best fauored: the beasts came running, the birds flying, and the Fishes swimming thither. Laste of all came the Ape, and wt him his yong one, at whose vlfauoured buttockes euery one laughed. Tushe (quod the Ape) whom pleaseth God Iupiter shall haue the victorie, yet in my iudgement this my childe is faire, & therfore of right before all other to be preferred: whereat Iupiter also smiled.

MOR. We and oures seeme good in our owne eyes, but of vs and our doings, let other iudge.

Prayer.

236 Of Mariners.

IT hapned as many Maryners were saylyng on the sea, that there arose a great tẽpest sodeinly: then euery one prayed to his God for helpe, but

one amongst the rest, sayde: Ye know not what yee pray, for before these gods can goe to the Lord for oure succoure, wee shall perishe throughe this storme: therefore I doe thinke it best to pray vnto that God, which without the helpe of any other, can deliuer vs from this present daunger: Then they cried to almighty God for helpe, and straight way the storme ceased.

MOR. We must not seeke for help at the foote, when we may goe to the head.

Praise of our owne.

237 Of the Owle.

IN the assembly of birdes, the Eagle sayde that he would chose the yong ones of other birds to serue in his court: and when euery one strouc to preferre his owne, the Owle sayd: I pray thee (O Queene) receiue mine, which in beautie passe all the rest: why (quod the Egle) what beautie are thy sonnes of? The Owle answered: Of the same that I my selfe am. Then all the Birdes laughed exceedingly.

MOR. No childe is so deformed, which to his parentes seemeth not faire.

Praise another for aduauntage.

238 Of a Foxe and a Dog.

A For being coursed by a Dog, and euen at ỹ pointe to be caught, hauing no way to shifte him, said: why woldest thou destroy me thou dog,

dog, seeing my flesh ỹ canst not eat: Go catch rather that Hare (for there was one then harde by) whose flesh men iudge to be the sweetest: the dog harkened to the counsel of the Fore, and let him goe free, pursuing the Hare, whom bycause of his wonderfull swiftnesse he could not ouertake. Not long after, the Hare mette with the Fore, blaming him for setting the Dog at him. The Fore aunswered him: I maruell what thou meanest to accuse me, which praysed thee so greatly: what wouldest thou haue sayde, if I had dispraysed thee?

MOR. Many vnder the colour of praysing, deuise vtter vndoing to some men.

Preparation.

139 Of the Wolfe and the Porkupine.

ON a tyme the Wolfe beeing hungry had a fancy to deuoure a Porkupine, whome bycause of his sharpe prickes he durst not assayle, but inuented a craftie wile to trap him in, counselling him not to trouble his backe with so many weapons in tyme of peace, seeing that other Archers carried none with them but when they go to warfare: Nay (quod the Porkupine) wee must suppose that there is no tyme voyd of war agaynst a Wolfe.

MOR. A wise man ought alwayes to be armed agaynst the assaults of his enimies.

Preparation to dye.

240 Of an olde man loth to dye.

A Certayne olde man desired deathe whiche came to take his life from him, to spare him till he might make his will, and prouide all other necessaries fit for suche a iorney: whome Death aunswered: Why hast not thou prepared thy selfe beeing so ofte warned by me? Mary (quod he) I neuer sawe thee afore? Why (quod Deathe) when I dayly take, not onely those which were of like yeres to thine (of which number very fewe remayne) but also yong men, children and babes, was it not sufficient warning that thou arte mortall? When thy eyes wared dimme, thy hearing thick, other senses dayly decaying, and thy body beeing worse and worse, did I not tell thee that I was neere at hande? and yet thou sayest thou hast no warning: wherefore I will no longer prolong the time.

MOR. We muste directe our lyfe, as though death were alwayes before our eyes.

Presumption.

241 Of the Asse and the Lyon.

THe Cocke sometyme fed with an Asse, to whom as the Lion was comming, the Cock crowed out aloude, and the Lyon straightway fled (for men say) he is afearde at the crowing of the Cocke. The Asse supposing that he ranne

ranne away bicause of him, wēt straight after the lyon, whom when he had so far pursued that they were without the hearing of the Cocks crowing, the lion returned & deuoured him, who as he was dying cryed out: Ah wretch & madde body that I am, for I am borne of none that were warriors, and wherefore haue I rushed into the hoste?

MOR. Many men assayle their enimies which vpon set purpose do humble them selues, by the which meanes they are slayne.

Pride.

242 Of the Horse and the Asse.

SOmetyme a Horse decked with fayre trappers and a saddle, greatly neyghing, ranne through a highe way, whose running an Asse laden by chaunce dyd let, he all raging and chewing his bit for anger, sayd: Ah lither lurdeyn, why withstandest thou the Horse? Giue place or I will tread thee downe: the Asse durst not once bray, but quietly auoyded. It happened as the Horse ranne his race, his hoste brake, who then beyng paste running or makyng any shewe, was spoyled of his ornamentes, and after solde to a Tanner. The Asse seeing him comming wyth a Tanner, sayde vnto hym: What good sir, howe happeneth thys kynde of weede? where is thy gilt sadle, thy studded trappers, and glittering brydle? Thus it is fitte my friende to

happen

happen to euery one that is proude.

MOR. Many men in their prosperitie are so puft vp with pride, that they cleane forget them selues, and all modestie, but for their presumption they soone suffer aduersitie.

Proude of an others purse.

243 Of Iupiter and the Rauen.

ON a tyme Iupiter mynding to create a king of the Foules, appoynted a day of assembly, to the ende that he which was comlyest shoulde be appoynted king. The Rauen hearing therof, and knowing his owne deformitie, gathered togither diuers feathers and decked himselfe, that he was goodlyest of all. When the day appoynted was come, the Foules assembled togither: then Iupiter would haue made the Rauen king bycause of his gaynesse, whereat the other dysdayning, plucked euery one his feathers from him, whereof he beeing spoyled was a Rauen as before time.

MOR. He that hangeth on another mans sleeue, if he chance to fall from him, al the world shall know what he is.

Fulles of pride.

244 Of a Flea and a Lyon.

THe Flea came to the Lyon and sayde: Neither feare I thee, neither arte thou stronger than

than I, but I pray thee what is thy strength? thou scratchest with thy nayles, and with thy teeth thou byttest, so doth a woman fyghting with hir husbande: but in strength I far excede thee, and if thou wilt, let vs go fight. The Trumpet beeing blowen, ths Flea stucke faste about hys nosethrils, byting: but the Lyon with his owne nayles tore him selfe till he was chafed: The Flea hauing ouercome the Lyon, sounded the Trumpet, and reioyced: but as he flewe away, he was entangled in a Cobwebbe: and beeing ready to be deuoured, he lamented that he stroue with the greatest Beastes, and nowe to be kilde by a vile Spider.

MOR. This Fable is agaynst those whiche vanquishe greate men, and are vanquished by meane persons.

Princes.

245 Of the Peacock and the Chough.

WHen the Birds would make them a king, the Peacocke prayed them to chose him for his beautie: when they so mynded, the Chough began to say: if in thy raigne the Egle pursue vs, how wilt thou helpe vs?

MOR. Princes must bee chosen, not onely for their beautie, but also for their strengthe and wisedome.

Premis.

Promis.

246 Of a man and a Dog.

A Certayne man had prepared a Supper, to whiche he badde certaine of his friendes, whose Dogge lykewise desired an other Dogge, saying: Friende, come and suppe with mee. Which Dogge beeing come in at the doores, and seeing suche great cheere towarde, reioyced greatly, and sayd to him selfe: Oh what ioy hath happened me of late, for I shall fill my belly so full, that I shall not be hungry to morrow: and as he wagged his tayle for ioy, bicause he trusted in his friende, the Cooke seeing him thus do, caught him by the legges and cast him out of the wyndow: when the Dogge was fallen, he rose vp quickly and ran howling away: As he went another Dog met him, and asked him what good cheere he had to supper, he answered: I was so out of measure dronke, that I knew not the way wherout I came.

MOR. We must not trust in those which promise vs a good turne of another mans gifte.

247 Of a Heardman.

AS a Heardman kepte a Heard of Bulles, he lost a Calfe, whom in euery desert he sought a long time, but when he coulde not finde hym, he prayed to Iupiter, promising if he would shew him the Theefe which stole his Calfe, to offer a

Goate

Gote in sacrifice to him. It happened as he walked in a groue of Okes, he foũd that his calf was deuoured by the Lyon, whereat trembling for feare, he cast vp his hands to heauen and sayde: God Iupiter I promised to giue thee a kidde if I found the Theefe, nowe if I escape his hands, I will vndertake to giue thee a Bull.

MOR. This Fable is agaynst vnluckie men, that lacking ought, pray to finde it, which hauing found, they seeke to auoyde.

Promotion.

248 Of a man created Cardinall.

A Certein merry conceited fellow, hearing his friende to be created Cardinal, came to greet him for his promotion: he loftie and swelling with pride, counterfayting that he knew not hys olde friende, asked who he was: the other beeing ready in his merry aunswere, sayde: I pitie thee and others that come to suche promotion, for as soone as ye haue got suche honours, ye leese so your sight, feeling and other senses, that ye cleane forget your olde friendes.

MOR. Some beeing promoted to dignitie, despise their olde acquaintaunce.

249 Of Field Mise.

A Flocke of fielde Myse appoynted to gnawe downe an Oke full of mast that they might haue their meate the readier, so as they neede

not

not so ofte runne vp and downe for it. Then one wyser than the rest forbad them, saying: If wee destroy our norisher, who shall giue fode to vs and our sede in time to come?

MOR. A wise man ought not onely to behold things present, but also things to come.

Punishment of vices.

250 Of a Flea

AS a Flea was byting a man, he was taken, who asked what he was, seing he fed of him: aunswered, he was of that kinde of beastes, which as nature ordeined, liued by that meanes, praying him not to kill him, bicause he could not do muche harme, whereat the man laughed, saying: I will therefore the sooner kill thee, bycause it is not lawefull to hurt any, either much or little.

MOR. We must not fauour the wicked, whither their trespasse be small or great.

Rashnesse

251 Of a Fisher.

A Certayne Fisher beeing but a nouice in that arte, toke his pypes and his nets, and went to the Sea, and standing on a rocke, played firste with his pype, supposing that by his swete melodie the fishes would daunce: but when he had long tried that way, & could not prosper, he layd downe his pype and toke vp his nette, which he caste

caſt into the Sea, wherein he drewe many Fyſhes. When he had emptied his nette and ſawe them ſkipping, he sayde: Oh wicked Creatures, when I piped, ye would not daunce, and nowe I haue left off, ye begin to ſkip.

MOR. This fable is againſt thoſe whiche doe any thing without aduiſement, and out of time.

252 Of a Currier and a Hunter.

ON a time a Currier came to a Hunter to bie a Beares ſkyn, for whiche he drewe money to haue payde. In faythe (quod the Hunter) preſently I haue none, but to morrow I will goe a hunting, & if I chaunce to kil a Beare, thou ſhalt haue his ſkin. The currier (to refreſh his ſpirits) wente into the foreſt with him, and bycauſe hee woulde the better beholde the paſtime betweene the Hunter & the Beare, he climbed into an exceeding highe tree. The Hunter went boldly to the Beares Denne, who put in hys Dogs and rouzed him. It happened that the Beare ſhunned his blow, and forthwith ſtrake the Hunter to the grounde: who knowing the nature of the beaſt to bee, to take pytie of a carcaſe: helde his breath and fayned him ſelfe to be deade. The Beare ſmelled at him euery where, and perceyuing by no meanes any life in him, departed away. When the Currier ſaw that the beaſt was gone, and that there was no daunger, he came

downe out of the tree and went to the Hunter, whom he had arise, and afterward demaunded what the Beare sayde in his eare? He warned me (quod he) that hereafter I sell not a Beares skinne before I haue caught him.

MOR. We ought not accounte that we haue not, as sure as that we haue.

Religious men.

253 Of a Wolfe.

A Wolfe being old and not able any longer to hunt, gaue him selfe to religion, put vppon him a Monks attyre, and begged meate from doore to doore: & being rebuked by another wolfe sayd: What wouldest thou I should doe? My teeth are cute, and runne I can not, wherefore I mistrust otherwise how to liue.

MOR. Many addice them selues to Religion because they can not otherwise liue.

Repentance too late.

254 Of a Beare.

A Beare scolded by chaunce with his wife he thrust out her eyes, but after repenting, he was so greeued therwith, that hee bit off his naylis. And when in talking he sayd, that for the loue he bare to her he had cast away his best defence: what good (quod his wife) doth this to me? Thou shouldest haue done this before thou scratchedst out my eyes.

MOR.

MOR. After harme done it is too late to repēt, seeing that which is done, can not be vndone.

255 Of a simple Countryman.

THere was a Countrymā which as he came from market, heard two Cuckoes answering one an other out of two sundrie woods. And when the Cuckoe of the other wood had neere put to silence hys country cuckoe, he lighted off his horse and climbed a tree, and as well as he could, he holpe his country cuckoe with his crying. In the meane time a Wolfe deuoured his horse: then was hee fayne to goe home on foote, where he complayned to hys neighbours, how for the honour of his country he had holpe hys Cuckoe, wherby he had sustayned greate losse. Then they all with one accorde payd his damages, supposing that it was not fit that any should receiue hinderance, which had trauelled for their common wealth.

256 Of the Mule and the Horse.

A Mule espied a horse gorgeously decked with a gilt byt, a faire sadle, & purple trappers, at whose Fortune he enuied much, supposing him to be happy, because he alwayes fared well, and went gayly: contrarywise, his owne estate in comparison of hys to be miserable. For (quod he) I am ouerladen with the packsaddle, and I am a dayly drudge to cary burdens. But shortly

after, he espyed the Horse returning from battaile sore wounded, then he accounted his owne estate better than the Horses, saying: I had rather get my liuing hardly with my daily labour, and to bee clad in vile aray, than after such faire and trim apparell to be in daunger of my life.

MOR. We must not enuie Kings and Princes bicause of their wealth and substance, seeing they ars subiecte to many moe peryls than poore men are.

257 Of a Diuell.

A Diuill wandring through the worlde (as his maner is) marked a certaine yong man reioysing at the deth of his parēts, wherat he was very glad: but going a little further he wept, seeing an other very heauie at his Fathers buriall, who being demaunded the cause of so diuers affections, aunswered: The laughing of the sonne for the deathe of his parents, declareth that those being riche are dead, of which number very few escape our handes: but the weeping is a token of the fathers pouertie: and the kingdome of Heauen, for the most part, is wont to belong to those whiche are poore.

MOR. Too much riches do cary a man downe to Hell.

Riche enimies.

258 Of the Birdes.

THe Birdes were greatly afrayde least the Dorres shoulde kill them with shooting of Balles, bicause they hearde that they hadde rolled togither a great heape of bals. Feare not sayd the Sparrow, for how shall they shoote bals at vs that flie in the aire, when they can not carry them on earth but with much toyle?

MOR. Wee neede not feare the riches of our foes, when wee see they lacke wit.

Riottousnesse.

259 Of an Oxe and a Bullock.

AN Oxe beeing well striken in age, dayly went to plow. It hapned that a yong Heyfer whiche neuer had laboured, fetched hys friskes in the pastures not farre off, and scorned the toyling of the elder, boasting muche of hys owne libertie, that he had tasted neyther yoke nor chayn, but the others necke was worn bare with laboure. The Oxe presently aunswered nothing: not long after he espyed this royster ledde to be sacrificed, then he saide thus to him: What end hath now thy easy life? Thy carelesse liuing at harts ease hath brought thee to ye are, I think now thou wilt rather counsel me to labor than to idlenesse, which is the cause of thy death.

MOR. To leade an honest life there needeth

trauell: the Sluggard and he that is bent to riottous liuing, shall come to that which he would be lothe.

260 Of a Boy that would not learne.

A Boye whiche hated learning, beeing brought by his Father into a Schoole, coulde not be enticed by any faire meanes of his Maister, to speake the first letter of the Alphabete: Then sayd his Maister, open thy mouth, for that thys Letter requireth, but he gaped and spake not. The Maister seeing his labor lost, bad hym sitte amongst his fellowes, warning them to persuade him to speake onely this Letter: then his schoolefellows exhorted him in the best maner that they coulde, saying: Is it suche a payne to saye A? Nay (quod the Boye) but if I speake that, he would make me learn B and so the rest. But neither my master nor my father shal haue the power to make me learne.

MOR. They which are vnwilling to learne, can neuer be forced to it.

Seruaunts.

261 Of the Doue and the Crowe.

A Doue being fed in a douehouse was exceeding proude of hir fertilitie: The Crow hearing therof, sayd to hir: Friend, brag no more thereof, for the more thou breedest, the more care thou heapest.

MOR.

MOR. Amongest seruants, those are most miserable, which in time of their bondage get many children.

262 Of the Asse and the Calfe.

AN Asse and a Calfe fed togither in one pasture, by chaunce they heard the founde of a bell, which they supposed to be a signe that their enimies were at hand, to whom the Calfe sayde: Let vs be packing hence fellowe, least our enimies take vs prisoners. Nay, flee thou hence rather (quod the Asse) whom they vse to kill & eate, for I care not, I know this, where soeuer I become my life shall be to cary burdens.

MOR. Let not seruants feare much to chaunge their maisters, least the last bee worser than the firste.

Shifties.

263 Of a Marchaunt and a Iewe.

A Certein prodigall fellowe hauing wasted al his Fathers goods, applied his minde to practise deceyt. It happened on a time, that he wrapped a piece of ordure in a cloute and brought it into the market, saying that he had a precious thing which was of such force, that if any mā tasted the least crum therof, he should haue fulfilled whatsoeuer he thought of. But a Iew, whose maner is priuily to mark al things, thought if he did buy it, that he would haue in his minde many

townes;

birdes were offended with the Rauen for troublyng the feast: then the Egle commaunded him eyther to departe, or to holde his peace: but hee aunswered, that hee woulde syng, and for hir he woulde not stirre an inche. The Eagle commaunded him agayne to auoyde, whiche bicause hee stubbornely disobeyed, was commaunded to be slayne.

MOR. It is vayne to sing, where the hearers are vnwilling.

Simplicitie.

167 Of the Doue and the Pye.

THe Pie asked the Doue what was the cause that shee alwayes buylt in one place where hir chickens were alwayes taken away: she aunswered, simplicitie.

MOR. Good men are easyly beguyled.

Slouthfulnesse.

168 Of an Asse and Frogs.

AS an Asse laden with wood passed through a marshe, by chaunce he slypped and fell, who not beeing able to aryse, lamented & sighed: but the Frogs whiche were in the marshe, hearing hym sighyng, sayde: What wouldest thou do sirra, if thou hadst continued here so long as we haue, which for so small a tryne dost so mourne?

MOR. This talke maye euy manne vse to slouthfull persons, whiche for a little payne is trou-

troubled, beeing able easyly to ouercome greate affayres.

169 Of a Pellican.

THe Goose and the Ducke made sometyme a greate feast, to the whyche they bad all tame Foules, but to sette out their Supper, they went into the wylderneſſe and founde the Pellicane, whome they brought with them to their banket, When the feaſte was done, they all beſoughte the Pellicane to abyde with them, and not to liue ſo ſolitarily in ſuche penurie, who at length beeing somewhat perſuaded, continued a fewe dayes wyth them, and made greate bankets: But when hee would haue prayde, he was interrupted with their chattering: wherefore he left their companye, and liued the reſt of his lyfe in ſolitaryneſſe.

MOR. Who ſo will ſerue God truely, muſte do it alone quietly.

Sluggardes.

170 Of a Smith and his Dog.

A Certayne Smyth had a whelpe, whiche all the whyle hee ſtroke on his yron, did ſleepe: but when he wente to meate, the Dogge would ſtraighte waye ariſe, and eate the crummes that fell from the Table, or bones, or any thing elſe. Whiche thing the Smith marking wel, ſayde to his Dogge: Thou wretche, I can not tell how to

hande

townes and lordships when he tasted of it (bycause he would be exceding riche) he came therfore secretly vnto him and asked the price, whervnto this prodigall fellow sayde: Auaunt, thou shalt not buy it, for thy clothes declare, that thou art not able. The Iewe sayde to him, how knowest thou? tel mee the price: he answered. 700. crownes: the Iewe payd him the money, vpon condition, that if he had sayde true, he should enioy it: but when he had tasted it, he spit it out, and sayd it was ordure. Then the seller hauing performed his promise, pleaded the cause before the Maior, and enioyed the money.

Sicke folke.

264 Of a Carter.

A Certein Carter asked his wagon, why that wheele which was worst made so much creaking, seeing none of the rest did so? The waggon aunswered: Sicke folkes are wayward, and alwayes complayning.

MOR. Diseases cause men to complayne.

Sinners.

265 Of an olde Woman.

MEn commonly will (if through their follie any mischaunce happen to them) laye the blame to Fortune or the Deuill, to excuse themselues, they do so muche follow their appetites: wherewith the Deuill not contented, when by

by chaunce he espyed an olde woman clymbing a tree, whence he perceyued she was lyke to fal, and then the faulte would be layd on his necke, he called for witnesses, to whome he sayde: Beholde, that same olde woman hath climbed that tree without my consente, where I see shee wyll fall: beare witnesse therfore with mee, that I counselled hir not to goe vp. Immediatly she fel: then being demaunded why she climbed that tree, answered, the Deuil forced me: then he brought forth his witnesses, and proued that she did that without his aduise.

MOR. Those men deserue no pardon, whiche voluntarily sinning, blame Fortune or the Deuill therfore.

Syrinx.

266 Of the Nightingale and the Raven.

ON a solemne feast day the Egle bad the birdes to dinner: after it was done, the Eagle called forth the Nyghtingale, whome he bad to sing some melodie to lyghten their hartes withall. Whe forthwith sang swetely, that it delited the hearers. In the meane tyme a Rauen passing by, and hearing this, sayd: I will also sing wyth the Nightingale, for I haue a base voyce whiche shall be heards farre off, and he began to croake verye lothsomely, whiche caused the Nyghtyngale to holde hir peace. The other

birds

birdes were offended with the Rauen for troubling the feast: then the Egle commaunded him eyther to departe, or to holde his peace: but hee aunswered, that hee woulde syng, and for hir he woulde not stirre an inche. The Eagle commaunded him agayne to auoyde, whiche bicause hee stubbornely disobeyed, was commaunded to be slayne.

MOR. It is vayne to sing, where the hearers are vnwilling.

Simplicitie.

167 Of the Doue and the Pye.

THe Pie asked the Doue what was the cause that shee alwayes buylt in one place where hir chickens were alwayes taken away: she aunswered, simplicitie.

MOR. God men are easyly beguyled.

Slouthfulnesse.

168 Of an Asse and Frogs.

AS an Asse laden with wood passed through a marsh, by chaunce he slipped and fell, who not beeing able to aryse, lamented & sighed, but the Frogs whiche were in the marshe, hearing hym sighyng, sayde: What wouldest thou do sirra, if thou hadst continued here so long as we haue, which for so small a tryne doth so mourne?

MOR. This talke maye euy manne vse to slouthfull persons, whiche for a little paynes is trou-

troubled, beeing able easyly to ouercome greate affayres.

169 Of a Pellican.

THe Goose and the Ducke made sometyme a greate feast, to the whiche they bad all tame Foules, but to sette out their Supper, they went into the Wyldernesse and founde the Pellicane, whome they brought with them to their banket, When the feaste was done, they all besought the Pellicane to abyde with them, and not to liue so solitarily in suche penurie, who at length beeing somewhat persuaded, continued a fewe dayes wyth them, and made greate bankets: But when hee would haue prayde, he was interrupted with their chattering: wherefore he left their companye, and liued the rest of his lyfe in solitarynesse.

MOR. Who so will serue God truely, muste do it alone quietly.

Sluggardes.

170 Of a Smith and his Dog.

A Certayne Smyth had a whelpe, whiche all the whyle hee stroke on his yron, did sleepe: but when he wente to meate, the Dogge would straightewaye arise, and eate the crummes that fell from the Table, or bones, or any thing else. Whiche thing the Smith marking wel, sayde to his Dogge: Thou wretche, I can not tell how to

hande

handle thée, for whyles I am buſie in my worke, thou lyeſt ſnorting and ſléeping: But when my téeth goe, thou ſtarteſt vp and waggeſt to me thy tayle.

MOR. Idle ſluggardes whiche liue of an other mans ſweate, muſt be puniſhed according to the rigour of the law.

Strength.

271 Of the Bull and the Mouſe.

A Mouſe did byte a Bull by the foot, & ſtraight way ran into his hole: the Bul ſhaked hys hornes & ſought for his enimie, but ſée him he could not: then the mouſe laughed him to ſcorne, ſaying: Becauſe of thy ſtrength deſpiſe not euery body, for now a ſilly Mouſe hath hurte thée, and ſcaped free.

MOR. Let no man regarde his enimie.

Stryfe.

272 Of a Weaſel.

A Weaſel came into a Smiths ſhop, and licked on a file which lay there, wherwith hir tong being torne, bled very muche: She reioyced greatly, ſuppoſing to cary away ſomething from the yron, vntill hir tong altogither was worne away.

MOR. This fable is againſt thoſe whiche in ſtrife hurt them ſelues.

Of

THe Hares sometime holding war with the Eagles, required ayde of the Fores: but they aunswered, we would helpe you, but that we knowe what ye are, and with whom ye fight.

MOR. They which striue with their betters, set little by their owne health.

Stripes.

274 Of the Nut tree the Asse, and the Woman.

A Certeine Woman questioned with a Nut tree growing by the high way side, whiche was alwayes pelted with stones by passengers, why he was so mad, that the more he were beaten, the more encrease he yelded, the Walnut aunswered: Remēber you not the old Prouerb? The Nut tree, the Asse, and the Woman, are al vnder one lawe: whiche three will do nothing well without great store of stripes.

MOR. Some men make a rod oftentimes for their own tayle.

Suffering Wrong.

275 Of the Beare and the Bee.

A Beare sometime stinged of a Bee, was so wood angry thereat, that with his nayles he tore in pieces the hiues where the Bees made hony: the Bees seing their hiues plucked down, their food caried away, & their yong ones slayne, rushing all at once, assayled the Beare, and nigh stong

stoong him to deathe. Hee hardlye scapyng from them, sayde to himselfe: howe muche better had it ben for mee, paciently to haue suffred the stinging of one Bee, thā to prouoke so many enimies agaynst mee?

MOR. Sometyme it is farre better to suffer wrong doone by one, than in requiting it to procure many foes.

Thefie.

276 Of a Boy and his mother.

A Boye stole his Fellowes Booke oute of the Schoole, whiche he broughte to his mother: she corrected him not therefore, but rather made muche of him: Who waxyng elder, stole greater things: and at a tyme beeing taken with the manner, he was straight way ledde to execution, whome his mother followed and lamented: but he prayed the Hangman that he myghte talke a woorde or twoo in his mothers eare, who straight way layd hir ear to his mouth, which he with his teeth byt off: diuers rebuked him that he had not onely played the theefe, but also vsed suche villanie to his mother. Shee (sayde hee) is the cause of my vndooing: for if shee had chastized me when I stoale the Booke, I had not now ben ledde to hanging.

MOR. Faultes whiche are not at the first corrected, doo increase greater.

277 Of a Grammarian teaching an Asse.

A Certein Grammarian boasted that he was also passing fine in his arte, that if he might haue a sufficient reward, he would take vpon him to teache not only children, but also asses. The Prince hearing of the mans rashnesse, asked hym whither he thought hee coulde teache an Asse within tenne yeares, if he gaue hym. 50. Crownes. The shameleſſe manne aunswered, that he woulde not refuse to bee slayne of hym, if in that space the Asse coulde not write and reade. His frendes hearyng of thys, maruelled and rebuked him, bycause hee had promised to doe a thing, not onely harde, but also impossible: and they dyd feare, least when the tyme hadde bene expired, he should be slayne of the Kyng: whome he answered: Before this time be come out, eyther the Prince, the Asse, or I shal dye.

MOR. Delay of time is commonly wont to bee a helpe, for those whiche stande in daunger.

Trying of friends.

278 Of a man that would trie his friends.

THere was a certein man very riche and liberall, whiche had many friends whom often times he had bid to supper, to the which willingly they came, & bicause he might ỹ better know whether

whether they would be truitie in time of nede, he assembled them togither and told them that he had foes lately vpstart, whiche he meaned to destroy, praying them therefore to arme themselues and come with him to reuenge his quarel: then euery one began to excuse him selfe saing two, whiche he accounted for his friendes, and afterward loued them dearly, but the other he reiected.

MOR. The best trier of friendes is aduersitie.

Trye all Wayes.

279 Of a yong man and an old.

A Certein old man espied a yong man gathering of his frute, whome he gently entreated to come downe frō the trée, and not to purloyne his gwds: but he spake to the winde, for he lightly regarded his age and his words. Ah (quod the olde man) I haue heard, that not only in words, but also in herbes force consisteth, wherupon he began to pluck the leaues and cast them at him. The yong man seeing him do so, laughed out of measure, supposing that he doted, to driue hym downe with leaues. The old man willing to assaye him by gentle meanes, when he perceyued that he could nothing preuayle, sayd: I wil proue what stones wil dw, for in them men say, there is vertue: & forthwith filled his lap with stones which he cast at the yong mā, and perforce made him

him come downe and departe.

MOR. A wise man ought to assay all manner ways, before he take any weapon in hand.

Trouble.

280 Of the Lyon and the Bull.

A Bull being afrayde of a Lyon, fled away, and by chaunce met with a Gote, who with frouning countenaunce threatned to strike him with his hornes, to whom the Bull full of wrath, sayd: It is not the knitting of thy browes feareth me, but ỳ the fierce Lion is so neer at my heeles, thou shouldest feele what it were to meddle with a Bull, and to renewe his woundes.

MOR. To the sorowfull ought no more miserie be adued, who that hath bin once in trouble, hath tasted sorrowe inough.

Trust in thy selfe.

281 Of a Larke.

A Certein Larke by chaunce builded hir nest in a piece of wheat, that was somewhat riper than other: whence hir yong ones were not able to flie when the corne was yellowe. As she was going forth to seeke meate, she warned them if any noueltie happed to be done or sayd, to marke it well, and at hir returne to certifie hir thereof: after hir departure, the owner of the corne came thither, and sayd to a yong man his sonne: Seest thou not, that this corne is ripe and needeth la-

bourers: to morrowe therefore by breake of daye. go to my friends, desire them to helpe me in with my harueste: when he had so saide, he departed. When the Larke returned to hir yong ones, they came flattering aboute hir, and prayed hir out of hand to hast and carry them away, for the owner had sent to his friendes, willing them to come the next morning to reap his corne: She bad them bee of good cheer & feare nothing, for if the Lord of the ground haue remitted ỹ matter to his friends, to morrow it shall not be cut down: the next day she flew a broad again for meat, ỹ lord waited for his bidden friends, ths sun waxed hote, but nothing was don, neyther any friend of his came. Thẽ said he to his son, I see wel that these my frends for the most part are loyterers, let vs therefore entreate our kinsfolkes and neyghboures to morrowe betimes to come: hir Chickens were then afrayd and tolde it to their mother: she bad them to leaue off feare and care, for none of alliance would be so obedient as to come at a becke, especially to labour. The nexte morning she went abroad as before, his kinsfolkes lefte the worke vndone: The owner seeing that, sayde to his sonne: Adieu both friends and Cousins, bring thou to morrow at the break of day two sickles, one for mee, another for thee, and we with our owne handes will reape it. When hir yong ones tolde hir this, she sayd: It is

time

time to be packing, for that he sayd with out do shall come to passe: for on him that ought it, t labour is turned, not where it was required: a thus the Lark shifted hir nest, and the corne wa reaped. Hereof Ennius writeth these tw verses.

This sentence in thy minde,
beare thou in any wise:
Looke for no helpe of friendes,
where thy helpe may suffise.

Trusting mortall things.

282 Of an Asse.

A Certaine poore man which had nothing but barrell of Wine and an Asse, had maried hi only daughter to a certaine yong man, pro mising hym somewhat in franke martage which he thought to gather of his Wine and th Asse (for he had determined to sell them) but th nexte nyght after that the bridale was kepte, th Asse died, who as he was dying, brake the vessel with his heeles, and spylt the Wine.

MOR. We must put no trust in transitorie things.

Truth hateth iesting.

283 Of one that played the part of Christ.

A Certain Countreyman playing the parte of Christ in a playe, was beaten and euill entreated of the Iewes, wherfore he flong way the crosse and sayde: The deuill bee your God, for I will not. Then a Baker tooke his part, whome the Iewes lykewise did handle opprobriously: whiche thing the pacient suffered, but another sayd to him, Meale stealer: then the Baker answered, hold thy tong, or else I will ouerthrow thee with my crosse.

MOR. Truthe can abyde no iesting, neyther menne that are guiltie willingly heare of any iesting of their dowings.

Vayne desires.

284 Of the Harte.

A Hart beholding himselfe in a cleare water, allowed much his fayre forehead and broade hornes, but the smalnesse of his legs he condemned. As he was thus viewing and iudging, there came a Hunter vppon him: the Hart fledde away very swiftly, the Dogs pursued him: but being entred into a thick wood, his hornes were wrapt fast in the boughs: then he praysed his legs and dispraysed his hornes, which caused him to be taken.

MOR. Things whiche do hurt we do hunt after, but good things we despise.

Of

285 Of a Countryman and Hercules.

A Countrymans Carte stucke faste in a deepe mire: straight way he besought helpe of Hercules. To him an answer was giuen: Thou dolte whip on thy horse, and lifte thou forwarde thy wheeles, and then call on Hercules, and he wyll be ready at hand.

MOR. Vayne requestes do not auayle, whiche God will not heare, helpe thy selfe, and then god will helpe forward.

Vaineglory.

286 Of a byting Dog.

A Certein man had a Dog which often times had byt many, wherupon he tyed a clog on his necke, that men might take heed of hym. The Dog supposing that to be geuen him for a commendation of his courage, despised his companions: then one of them tolde him of his blindnesse, that he wore that clog with shame, and not with honour.

MOR A vayngloryous fole sometime counteth ý to be hys prayse, which is vtterly to his shame.

Valiant death.

287 Of the Hog and the Horse.

A Hog espied a barded Horse, whyche was set out to warfare well appointed, to whom he sayde: Whether makest thou suche hast thou fole, perhaps thou shalte be slayne in battayle:

The Horse answered him, though thou dost nothing worthy of prayse, but being fat liest wallowing in the myre, yet a little knyfe thy life shall dispatch, whereas great renoume after my death I haue.

MOR. It is better to die valiauntly, thã to prolong thy life led wickedly.

Undefiled life.

288 Of the Swan and the Crowe.

THe Rauen enuied the Swanne for his whitenesse, whome with all pollicie he endeuoured to defile and make black: and because he coulde not worke his will whiles the Swan waked, he practised it when she slept. Wherefore he came in a night the Swanne sleeping on hir nest, and wyth hys blackneſſe pollutes hir and made hir black. When day was vp and the Swanne awaked, who saw hir self thus painted, she washed hir selfe continually, till she became faire.

MOR. Who so will be blissed, lette him kéepe him selfe vndefiled.

Vndoing him self.

289 Of a Thrush.

A Thrush being caught with birdlime of a fouler, did torment hir selfe, saying: The pangs of death greeue me not so muche, as that my owne things are my destruction: for men say, that birdlime is made of Thrushes doung.

MOR.

MOR. Then are men most greeued, when their owne doings do slay them.

Vnequall mariage.

209 Of the Lion and the Mouse.

A Lion sometime caught in a snare, was so entangled: that he could not wind out himself, whereupon he desired the Mouse to gnawe asunder the ginne, promising a recompense for his good turne. Which thing when the Mouse had quickly done, he required the Lion to giue him his daughter in mariage: the Lion (to requite his benefactor) graunted hir vnto him When the newe maried wife was come vnto hir Husbande, by chaunce not seeing him, trode on him, and burst him all to pieces.

MOR. All mariages and matches vnequally made, are not to be allowed.

Vnthankefulnesse.

291 Of Ryuer.

A Certaine Ryuer checked his headspring, as being a standing water, neyther hauing any fyshes: but him selfe he highly commended, because he bred goodly fishes, and pleasantly ran through the valleys. The headspring fretting at the vnthankfulnesse of the Ryuer, ceased his wonted course, whereby the Riuer wanting both his fishes and his pleasaunt noyse, dryed vp.

MOR. Some claime as their own, whatso-

ner they doe, robbing God of his honour, from whom all goodnesse doth proceede.

A wise Ape.

292 Of a Serpent.

A Serpent beyng ouerwhelmed with a greate stone, desired a man that traueled y way, to roll off the burde frō him, promising to gyue him a great treasure if he would do it. Whiche when the gentle fellow had done, the Serpent did not only breake his promisse, but also sayd the man was worthy to die. As they thus stroue, it happened that the ape passed that way, who being chosen iudge betwene them, sayde: I can not ende so great stryke betwene you, except I see first howe the serpent stood vnder the stone. Whē the man had layd the stone vppon the Serpent, he sayd: I thinke that vnthankfull beast ought to remayne vnder the stone.

MOR. Unthankful men are worthy of no good turne.

293 Of a man that brake an Image.

A Certein man had a wodden Image, whome he prayed to bestowe some benefite on him, but the more hée prayed, the more he liued in pouertie: Wherewyth he beyng angrye, caught his Image by the leggs, and flung hym against a wall, wherewith hys heade being broken, great abundance of golde came out, whiche as he

be gathered, he sayd: thou art froward as I think for whiles I did reuerence thee, thou didst me no good, but when thou wast well beaten, thou hast yelded much riches.

MOR. A naughty man wil do much more good by beating than by honoring him.

294 Of an Asse and a Rauen.

AN Asse hauing a galled back, fedde in a meadow, on whom a Rauen did sit and picked at his sore, wherat the Asse brayed and skipped. The horskeeper standing a far off, laughed therat, whome as a Wolfe passing by espied, he sayde, Alas, if we poore wretches should doe so muche, we should be pursued, but at him they laugh.

MOR Wicked men only peeping abroad are forthwith knowne.

295 Of a Dog.

A Certen rich man, much giuē to hunting, did keepe many dogs, wherof one bit his sonne that he dyed: Their maister beeing wroth, commaunded to slay not only the mankiller, but also all the reste: then sayd one of them, one hath offended, but all are punished.

MOR. The wickednesse of one, often hurteth many.

296 Of the Nurse and the Wolfe.

A Woman sometime had a chylde to nurse, whom she thretned to cast to the wolfe except

he left his crying. It happened that the Wolfe passing that way, hearde what she sayde: whereuppon beeing in good hope, he wayted still at the doore. The childe at length beeing stilled, fell a sleepe, the wolfe returned fasting into the couerte with a Flea in his eare. The shee Wolfe asked for his pray. Mary (quod he sighing) I was deceyued, a Nurse promised to cast me a boy that cryed, but she did not.

MOR. No credit is to be had in a woman.

297 Of a Woman that wept for hir husbande.

THere was a yong Woman whose husbande lay at the point of death, whome with these words hir father comforted, saying: Daughter, here not so muche thy selfe, for I haue prouided thee a husbande, muche fayrer than he is, whyche shall soone driue away thy longing for this: but this woman would not harkē to hir fathers talke, but blamed him for making mention so hastily: yet when hir husband was dead, she asked hir father, weeping, if the yong man were neere, which he sayd should be hir husband.

MOR. The loue whiche women haue to theyr husbands soone, weareth away, after they bee dead.

298 Of a Woman beaten.

A Certeyne Woman sore beaten of hir husbande, fayned hir selfe deade, to make hym afraide,

afrayde, for she hild hir breath, and lay with hir face vpward, not once stirring: Whys wise man knowing well the fetches of women, sayd: The deade beast must bee flayde, and he caught vp a knife, and began to flay the skin from hir face: she perceiuing the ende of hir dissimulation, plucked backe hir feete, and straight way arose.

MOR. Womens wyles are practised in vayne against wise men.

299 Of the Widow and the greene Asse.

A Certeyne Widow being weary of leading a single lyfe, desired to mary, but she durst not, bycause shee feared the mocking of the people, which reported euill of those that were twice maried: but hir godmother shewed her by this policie, how lightly rumors are to be regarded: she commaunded hir to take the white Asse she had, and cause him to be paynted greene, and then to leade him through euery streate, which thing at the first sight was so wondred at, that not only childrē, but also old men, moued with this strange Wonder, followed the Asse, to behold him, which being dayly led through the citie, they ceased to wonder at. Then sayde hir godmother, the like shall happen to thee, for if thou mary, thou shalte for a fewe dayes bee a bywords to the people, but within a while after, there shall not be a word spoken of it.

MOR.

MOR. Nothing is so wonderfull, that in continuance of time will not ceasse to be wondred at.

300 Of the Rauen and the Foxe.

A Rauen somtime hauing got his pray, made a great noyse in the boughes, whome the Fox seing thus reioyce, ranne vnto hir, and sayde: I greete you with all my heart, I haue often heard reports to be vntrue, but now in deede I fynde it: for as I passed by this way, by chaunce I espyed thee in a tree, I am therfore come vnto thee, being offended with reporte: for they saye that thou arte blacker than pitche, but in my sight thou arte whiter than snowe. In my iudgemente thou passest the Swan, thou art fairer than white yuie: If thy voyce were agreable to thy beautie, I wold soner account thee the Queene of all birdes. The Rauen allured with this smoothe tale, prepared him selfe to sing. In the meane whyle, the praye fell out of his bill, whiche the Fox caughte vp, laughing exceedingly, wherof the sillie Rauen, being ashamed, repented his follie.

MOR. Eschue vayngloryе, and that venemous sect of Flatterers may easily be auoyded: but if thou couet to be magnified, maister Parasite will wayte on you at an inche.

301 Of the Dogge and the Sheepe.

A Dog brought an action against a Sheepe for a loafe of bread which he ought him, the Sheepe denied

denied it, whereupon they ioyned issue, then the Dog brought in the Kight, the Wolf, and the Rauen to beare witnesse to the debt, who affirmed it for truthe: the Sheepe was condemned, whom the Dog caught, and pulled the skinne from his backe.

MOR. It is well known, that by false witnesse many are oppressed and ouercome.

302 Of a Dog and a Butcher.

SOmetime a Dogge had stolne a peece of flesh from a Butcher in the market, and streight ran away: the Butcher being colde at the harte wyth the losse of the thing, first held his peace: then remembring hymselfe, cried out after him, saying: O vile theefe, for this time runne safely, thou goest scotfree for thy swiftnesse, but hereafter I will watche thee narrowlier.

MOR. The burnt hande feareth the fire.

Escaping of daungers hard.

303 Of the Harte and the Oxen.

A Harte being pursued of a hunter, ran into an Oxe stall, praying the Oxen to hide him in the rack: they tolde him that there was no safe harboring, for both their maister & his seruants would come thither: He answered y he was safe inough so that they would not bewray him: the seruants came in, and mistrusting nothing to be hid in the hey, departed: the Hart was exceedingly glad, and

feared

feared nothing. Then one of the Oxen elder and wiser than the rest, sayd to him: It is an easy matter to deceiue him that is as blinde as a Mole, but if thou escape our maister, which hath an hundred eyes, I will warrant thee: Streight after came in the maister to redresse his seruants negligēce, looked roundē aboute, and groping in the racke, felte the hornes of the Hart, and cryed out for his seruants, who straightway came, toke the beast and slue him.

MOR. When one is in perill, it is harde to finde a place to hide him in, eyther it is that Fortune tosseth the oppressed, or that beeing afrayde, and vncertaine what to do, thorough follie they betray themselues.

Wisdome.

Of the Hare and the Foxe.

THe Hare iudged him selfe worthy to be preferred before the Foxe, bycause in swift running he far passed him: the Fox aunswered, I haue a more excellent wit, wherby I do oftner beguile the Dogs, than thou with thy swiftnesse.

MOR. Wisdome far passeth strength or swiftnesse.

10 MR 70

FINIS.